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Nineteenth Report

OF THE

COUNCIL OF MISSIONS

COÖPERATING WITH THE

CHURCH OF CHRIST

IN

JAPAN



ISSUED BY THE PUBLICATIONS COMMITTEE

OF THE

COUNCIL OF UNITED MISSIONS



NINETEENTH ANNUAL REPORT OF THE COUNCIL OF MISSIONS COÖPERATING WITH THE CHURCH OF CHRIST IN JAPAN.

COMPILED BY ALBERTUS PIETERS.



The year that has passed since the last meeting of the Council has been marked by no event of commanding importance, either in the political world or in the missions represented in the Council. There has been a very great increase of industrial activity in consequence of the successful close of the war and the new outlets for Japanese capital and enterprise opened up by the revised treaties with China and western nations. This has raised the expense of living in all sections, and thus indirectly affects religious work in rendering necessary, in some cases, increase of salaries, and in making it difficult for those whose incomes are not enlarged to contribute to the maintainance of the Gospel. It remains to be seen whether this will continue, or whether much of the extraordinary expansion of capital will not be found to be due to inflation, to be followed in the course of time by a correspondingly great commercial depression.

Political
Events.

The alliance of the Liberal Party with the Cabinet is an event that may prove to have an influence to the advantage of the work. In many parts of Japan, particularly in the province of Tosa, men prominent in the church are also leaders in the Liberal Party. This fact has given rise to a popular misconception of Christianity as associated with this form of political faith, and has made certain classes, especially, of course, the officials, unwilling to listen to its claims. With the changed relation between the Liberal Party and the Government, this difficulty may be expected to disappear.

The visit of
the Deputa-
tion of the
American
Board.

The visit of the Deputation of the American Board, although connected directly only with the mission of that body, was nevertheless of importance for all missionary work in the country, since the report rendered by it operated to correct serious misapprehensions prevalent in America as to the condition of affairs in Japan. As such it deserves to be gratefully mentioned among the events of the year.

There have been the following changes in the *personnel* of the missionary body represented in the Council.

RETURNED TO AMERICA ON FURLOUGH.

Returned on furlough.	Rev. E. S. Booth and family	{ Reformed (Dutch) N. J. Mission.
	Rev. F. S. Curtis and family	{ West Japan Presb. Mission.
	Rev. H. M. Landis and family	{ East Japan Presb. Mission.
	Miss Agnes Morgan	{ Cumberland Presb. Mission.
	Rev. and Mrs. G. P. Pierson	{ East Japan Presb. Mission.
	Rev. H. B. Price and family	{ Southern Presb. Mission.
	Miss Rena Rezner	{ Cumberland Presb. Mission.
	Miss Kate Shaw	{ West Japan Presb. Mission.

RETURNED TO JAPAN AFTER FURLOUGH.

Returned from furlough.	Rev. and Mrs. James H. Ballagh	{ Reformed (Dutch) N. J. Mission.
	Miss Annie Dowd	{ Southern Presb. Mission.
	Rev. R. B. Grinnan	{ Southern Presb. Mission.
	Rev. and Mrs. W. E. Hoy	{ Reformed (German) Mission.

Rev. and Mrs. G. G. Hudson	} Cumberland Presb. Mission.
Rev. and Mrs. D. Thompson, D.D.	

The Council notes with regret the departure of Rev. H. Tucker Graham, not on furlough, but permanently, as a severe attack of catarrh, due to climatic causes, leaves no hope that he will be able to return. We had looked forward to years of fruitful labor on his part in this field, but the Lord of the vineyard directed his transfer elsewhere. We invoke upon his future labors the same Divine blessing that attended him here.

Rev. H. T.
Graham.

There has been one more transfer, not from one department or field to another, but from the church militant to the church triumphant, that of Rev. George E. Woodhull, relieved from earthly service Oct. 8th, 1895. Arriving in 1888, he spent seven years of vigorous and tireless effort in the preaching of the Gospel. He bore upon his heart the apostolic burden of anxiety for the welfare of the churches. In contributing to the last Annual Report his view of the situation he wrote; "It will not be surprising to me if in the next few years a large number of persons become nominal Christians. Congregations are hungering for more spiritual food. I think the period one especially fraught with danger to the young Church in Japan." We have lost in him a brother beloved, an earnest and effective missionary of the Cross. The Council records his departure with profound gratitude to God for the brief service he was permitted to render, and with the earnest prayer that his years of labor and his early death may not be in vain, but may contribute to the permanent advancement of the cause he loved. Heartfelt sympathy is extended to the family and the mission upon whom this heavy loss has fallen.

Rev. G. E.
Woodhull.

The Council also mourns the death of two godly women, not directly connected with it, but closely associated with the work of the Church of Christ in Japan: Mrs. True, an independent Presbyterian worker in Tokyo, and Mrs. K. Iwamoto, a former pupil of Ferris Seminary, and an earnest laborer in the cause of Christian female education. The death of Prof. Ishimoto is noticed in the report of the Meiji Gakuin.

In spite of all losses, however, the number of Pres-

Reinforce-
ment.

byterian and Reformed missionaries has experienced a marked increase, as the Council is able to welcome to Japan the following new laborers, ten in all.

Rev. W. McS. Buchanan	.....	Southern Presb. Mission.
Miss E. Babbitt	.....	West Japan Presb. Mission.
Rev. W. Y. Jones	.....	West Japan Presb. Mission.
Rev. and Mrs. Christopher Noss	..	{ Reformed (German) Mission.
Miss Florence D. Patton	.....	Southern Presb. Mission.
Rev. and Mrs. J. Poppen Ph. D.	..	{ Reformed (Dutch) N. J. Mission.
Miss S. M. Thompson	.....	West Japan Presb. Mission.
Miss Mary B. Torrance	..	..... Southern Presb. Mission.

It may not be out of place to remark here that the question once so earnestly debated, whether there should be any more missionaries in Japan, is Provisionally settled for our denominations in the affirmative; for, besides the above recruits, the following requests are being urged upon the Boards at home by their respective missions: by the Reformed (German) Mission, for one man, a layman, to teach English in the Tōhoku Gakuin, and one lady; by the Reformed (Dutch) North Japan Mission, for one ordained man, Rev. E. R. Miller having given up his own salary for that purpose; by the South Japan Mission of the same church for two men and one woman; by the West Japan Presbyterian Mission, for two men and three women; by the mission of the Southern Presbyterian Church, for two men and three women, by the Cumberland Presbyterian Mission, for two men. Here are requests for reinforcements in active service of ten men and eight women. If the men thus asked for should come out married, according to the usual custom, this would mean an increase in our missionary force of twenty eight persons in all.

The total number of missionaries now on the list is one hundred and fifty, residing in twenty three cities, in all sections of Japan. Twenty of these are temporarily absent, leaving one hundred and thirty actually on the field at the time of the meeting of Council.

In this report the work at large will be considered under the following heads: Publication, Educational Work, Woman's Evangelistic Work, and General Evangelistic

Work. Tabulated statistics are given at the close of the report.

PUBLICATION.

The year has been singularly barren in the line of Publication. The regular papers, Fukuin Shimpo (The Evangelist) the Yorokobi no Otozure (Glad Tidings) the Chiisaki Otozure (Smaller Glad Tidings) and the Japan Evangelist, have been prosperously continued. Besides these, a twenty page monthly has been published at Nagasaki, under the name of Chinzei Dendo Geppo, (Kiushu Evangelistic Monthly). It is devoted to theological discussion and notes from the field, and it has seventy five subscribers.

“In the Yorokobi no Otozure has appeared a translation of Dr. Richard Newton’s last work, ‘Five Minute Talks to Children,’ which will be issued in book form by the Tract Societies’ Committee during this year, probably during the summer.

“Also a little book by ‘Pansy,’ entitled ‘Angel’s Christmas.’ Both were translated by Mr. Tōru Miura.”*

Miss C. E. Stirling has at private expense had translated and published a “Childs’ Catechism.” It is liked very much, and is considered well adapted to work among children.

Dr. G. F. Verbeck has published through the Methodist Publishing House a tract entitled “Answers to objections urged against Christianity.” This closes the list of publications in connection with our work for the year.

EDUCATIONAL WORK.

Substantial service has been rendered by the missions of this body in all departments of education, from the lowest to the highest. If the present organization of this branch is continued, it will be possible for a child to enter a Christian kindergarten at four or five years of age, to go to a Christian

* Rev. E. Rothesay Miller.

primary school and academy, to be instructed in the higher branches at a Christian college, and to be finally prepared for the Gospel ministry without ever having studied in any but a Christian institution.

We begin our review with the schools of collegiate grade for the education of young men. Of these we have three, the Meiji Gakuin, the Tōhoku Gakuin, and Steele College.

Meiji Gakuin. "In the Meiji Gakuin, a decided improvement in the spiritual condition is noted. The prayer meetings and other religious exercises of the school are more largely attended and more interesting than for several years past. There has also been an increase in the number of students. The pupils are more and more coming from the families of Christians connected with the Church of Christ in Japan, or from the friends of Christians.

Prof. Ishimoto. "The institution has suffered a severe loss in the death of Prof. Ishimoto. He was in America for purposes of study, and was expected to return and resume his place in the institution in September, but as he desired to spend one more year in study in America, the Board of Directors gave their consent to his doing so. He was not, however, permitted to begin the studies of the year at Princeton, and his early death on his thirty third birthday, ready, as it seemed to us, for years of productive labor, is a great bereavement. He had been continually connected, as pupil and as teacher, with the Meiji Gakuin and the Presbyterian school that preceded it, for a little over twenty years. He had won from all who knew him golden opinions as a scholar, a teacher, an interpreter, a Christian and a friend."*

Theological Dept., Meiji Gakuin. "In the Theological Department the year has not been a remarkable one in any particular, and yet there is much to be grateful for. For the most part the students have done good, faithful work in their classes, and, with two or three exceptions, have given satisfaction in every way. The spirit of the students in general is gratifying. They are as a whole earnest and sincere in their desire to learn more of the truth and to fit themselves for the work of the ministry. They show no disposition to accept novel and unwarranted views either in theology or concerning the Bible. So far as known, there is no tendency to unsound-

* Annual Report of Meiji Gakuin.

ness of doctrine, but rather a desire to confirm themselves in the evangelical and scriptural faith.

“ It is the constant endeavor of the professors to give only such instruction as will be of practical value in the work of the ministry, and to impress upon the young men the importance and solemnity of the office which they have decided to take upon themselves, and also to make them feel that there is nothing worth preaching save ‘ Jesus Christ and Him Crucified.’ ” *

Some changes have taken place in the force of missionaries connected with this institution. Dr. G. F. Verbeck retired from the Theological Department shortly after the last meeting of Council, and his place was temporarily filled by Rev. E. R. Miller. In April, Rev. J. Poppen, Ph. D., appointed to this vacancy, arrived in Tōkyō. Rev. H. M. Landis was obliged by ill health to return home on furlough in March.

In respect of numbers and general prosperity, the Tōhoku Gakuin stands first among the schools connected with the Council. In the Academic Department one hundred and thirty one students receive instruction, of whom fifty seven are Christians. The Theological students number twenty three.

Tōhoku
Gakuin.

An exceedingly interesting feature of this school is the Industrial Department, carried on for the last four or five years by Rev. M. Oshikawa, President of the institution. “ The Home is a success. It is under the sole management of Mr. Oshikawa, and he also has the sole financial responsibility. The students work three hours a day. They promise to stay in the school until they graduate. Their food is of the plainest, yet there is no complaint. Complaining is strictly forbidden. The boys are enthusiastic over the Home, work willingly, and suffer privation gladly. Hitherto there has been no ‘ plaint.’ The work of the boys has been carrying milk, carrying newspapers, peddling oil, shōyu, miso, and the like, washing and ironing, doing janitor’s work, etc. Recently, however, some seven cows were bought, and the plan is to start a dairy. There is also special effort made to cultivate the character of the boys. In fact, the chief purpose of the

Industrial
Department.

* Report of Dr. T. T. Alexander, Sec’y of Faculty.

Home is not to furnish support at a low figure, but to cultivate the spirit of independence and self-help. One of our last year's Theological graduates gives all his time to the Home, watches over the conduct of the boys, most of whom live in a large old house, holds prayer meetings, gives them Bible instruction etc. He is paid by the Home. There are ninety four students in the Home. Their average in scholarship was slightly higher last year than that of the other students."*

The financial statement of this Industrial Home for the year ending May 31st, 1896, is herewith presented. It will be seen that the students are able to earn about 37% of the total expenses.

Income from Mission appropriation.....	Yen. 1200.
Special appropriation from the Home Board...	187.
From purely Japanese sources	585.
Earnings of the Home	<u>1170.</u>
	3142.

Steele
College.

Steele College has had a somewhat checkered experience since the last meeting of Council. The class entering in September, 1893, was the largest that had come in for several years. Much difficulty, however, was experienced with students dropping out in the course of the year, a process hastened by an outbreak of insubordination that took place in December, 1895. Three of the principal teachers resigned in the second term, preferring positions in Government schools. These were all non-Christians, and the places of two of them have been very satisfactorily filled. One of the new men is an earnest believer, teaching, besides several branches of science, a daily Bible class.

The school has not been without blessing spiritually. A spirit of deep seriousness and earnest inquiry into religious things was observable in some, resulting in several conversions.

In April the President, Rev. M. Ōgimi, tendered his resignation, which was accepted by the mission to take effect July 31st. Rev. A. Pieters was appointed President pro. tem. Who will permanently have charge of the school cannot be stated, pending the decision of certain questions by the Board at home.

* Rev. D. B. Schneder.

The Theological Department has had to contend with fewer difficulties, and has enjoyed a prosperous year. The place left vacant by the absence of Dr. Stout on furlough has been filled by Rev. R. B. Grinnan, of the Southern Presbyterian Mission. In May, Rev. A. Segawa left Japan for a year's study and travel in America. This, with the resignation of Mr. Ōgimi, temporarily embarrasses the institution, the more so as the hoped-for return of Dr. Stout can not take place this fall on account of Mrs. Stout's continued ill health.

Theological
Department,
Steele Col-
lege.

An excellent class of six graduated in June, and its members are now engaged in evangelistic work in connection with the three missions operating in Southern Japan.

From the boys' schools in Okazaki, of the Southern Presbyterian Mission, and in Kanazawa, of the West Japan Presb. Mission, nothing of special interest has been reported. The work of these institutions has gone on during the past year without any marked features either in the manner of conducting them or in the number of pupils in attendance.

Boy's
Schools, Oka-
zaki and
Kanazawa.

The education of young women has been carried on by our mission during the past year in twelve institutions. One such school has been newly opened, and another has been closed. This latter is the institution known as the Tosa Jo Gakkō, for which Miss C. E. Stirling reports as follows: "The general interest in woman's education is of very moderate degree at present in Tosa. There seems to be a decided indifference toward the study of English, and also of Christianity. This feeling has been for several years greatly on the increase, and, instead of these departments of study, sewing alone is in demand. In July of last year, with the approval of the mission, I therefore discontinued the Tosa Jo Gakkō as a school. In the fall I resumed teaching a small number of my former pupils, one class. With this, the Japanese assistants giving but a small proportion of time, this department of our work was continued, with a little group of earnest, conscientious, faithful students. Of these three are Christians. The daily session is at present four hours." A later contribution from the same source states that this change has been quite satisfactory. There are nine girls enrolled in the class. The

Female
Education.

Tosa Jo Gak-
kō.

pupils learn with enthusiasm, and take deep interest in the study of the Scriptures.

Otaru Girl's
School.

The Girls' School newly opened during the past year is in the Hokkaido, at Otaru, under the East Japan Presbyterian Mission, and is called Sei Shu Jo Gakkō. "It was opened last summer, and now enrolls thirty, of whom fourteen are boarders. The domestic arts are in demand in Otaru; so, although both Japanese and English are taught, yet the chief aim of the school, after the teaching of Christianity, is sewing and house-keeping. The schools in Hokkaido are again filling up, and education is becoming popular."*

Sapporo Girls'
School.

Another school of the same mission is the Hokusei Jo Gakkō, at Sapporo. "Twenty pupils were admitted into this school since April 1st, never so many in so short a time before." †

Ferris
Seminary.

Ferris Seminary has changed its calendar to agree with that in use in Government schools. The first commencement under this arrangement was held last April. "Eighty two pupils have been enrolled during the year, an increase of twelve over the number reported a year ago. Twenty six of these are assisted. An attempt was made to get a Government license for the Primary Department. The request could be granted only on condition that the school would promise that no distinctively Christian instruction should be given the pupils. And when told that Sabbath observance, attendance at church and at morning and evening prayers would be interpreted as giving Christian instruction, the request was, as a matter of course, withdrawn." ‡

"The school has been more satisfactory than ever before, because the pupils stay steadily at work, with the full purpose of graduating; and this lack of change is a decided improvement in the general outlook." §

Rev. E. S. Booth, the Principal in charge of the school, left Japan in May on furlough.

Kyoritsu Jo
Gakkō.

The Kyoritsu Jo Gakkō, No. 212 Bluff, Yokohama, the school of the Woman's Union Mission, has also adopted the Government calendar. "It cannot report at present as many as are usually enrolled, which is generally over nine-

* Miss Clara Rose.

† Miss S. C. Smith.

‡ Annual Report, North Japan Mission, A. C. S.

§ Miss Anna Dets Thompson.

ty. A number of graduates and post graduates have become helpers to missionary ladies. It is impossible to supply these demands. Almost every week we have applications for such girls. The school was founded twenty six years ago, and is one of the best known in the Empire." *

In the Kinjō Jo Gakkō, Southern Presbyterian, at Nagoya, "three children's meetings a week are conducted by the Christian girls. They also have a prayer-meeting each week, led by one of their own number. These Christian girls are a great help in getting the day pupils to attend the Sabbath schools held in the school chapel. The people are rather indifferent to the education of women, but the Christians are kindly disposed. The sewing department reaches quite a number we could not get otherwise." †

Nagoya Girls' School.

"Because of cholera, repairs, etc., the fall opening of the Naniwa Jo Gakkō, West Japan Presbyterian Mission, Ōsaka, was postponed until October 1st. The school is, and has been for some time past, characterized by complete harmony among the Japanese connected with it. There has been no disturbing element among either pupils or teachers for a long time, and they and others are loud in their praises of the school.

Naniwa Jo Gakko.

"Preaching services are regularly held in the chapel. A flourishing Sunday school is carried on. The average attendance on this service is seventy one, of whom fifty seven are children. The children are learning to love the Sunday school.

"There have been no very recent baptisms among the pupils, and the percentage of Christians is naturally much smaller than in former years, since the majority of pupils now in attendance are comparatively new ones who have come from non-Christian homes. The rapid change in character, especially among the boarders, after entering the school, is very marked and encouraging. In the Industrial Department, Miss Kelly has had the oversight of the embroidering, and with her help the pupils have produced some very nice work." ‡

"At the Commencement of the Kanazawa Girl's School, West Japan Presbyterian Mission, in March, three young ladies graduated. Eleven new pupils entered in April, in

Kanazawa Girls' School.

* Miss Reba L. Irving.

† Miss Ella Houston.

‡ Miss Ella McGuire.

which number there were only two Christians. All of the believers, with one exception, are among the boarders. Four little girls are in families closely identified with Christian works. All the rest are from homes where they receive no help, and perhaps much hindrance.

"The Industrial Department of this school has become quite an important item, in that it furnishes employment for the supported girls, so that what they receive is not wholly given to them. Each supported girl works ten hours a week at embroidery."*

"The Higher Education of Women is not popular in Choshu. † If a girl can cook, spin, sew, arrange flowers, serve cha-no-yu (ceremonial tea) and play the *koto*; ‡ she is accomplished according to Choshu standards, and it is time a husband were found for her. In recognition of the power of public opinion, the curriculum of the Kojo Jo Gakuin, the Girl's School of the West Japan Presbyterian Mission at Yamaguchi, is arranged somewhat along these lines. Besides the Bible and a limited amount of English, science, mathematics, and classics, the girls learn the culture of silk-worms, embroidering, organ music, and the other arts mentioned above.

Yamaguchi
Girls' School.

"Mrs. Ayres, Miss. Bigelow, and eight Japanese teachers carry out this system, just half as many teachers as pupils, but the monthly expenditure for salaries is only forty six yen." §

Sturges
Seminary.

The fall opening of Sturges Seminary, South Japan Mission R.C.A. at Nagasaki, was delayed until October 1st by the prevalence of cholera in Kiūshiū. It has had, on the whole, a prosperous year. During the fall and winter terms the institution was well filled, having almost as many boarders as could be accommodated. This school has fallen into line in the adoption of the Government calendar, and held its graduating exercises this year at the end of March.

The general harmony was disturbed for a short time by

* Miss M. M. Palmer.

† The province directly north of Shimonoseki Straits. Yamaguchi is its center and Capital

‡ A long, stringed instrument of music, somewhat resembling a guitar.

§ Miss G. S. Bigelow.

an attempt on the part of some of the pupils to dictate the management of the institution, resulting in the disappearance of a few of the young ladies, and the resignation of three of the teachers. Their places were not easily filled. These difficulties have handicapped the school somewhat during the latter part of the year.

On account of the illness of one of the ladies in charge, no regular report has been received from the Joshi Gakuin, No. 33, Kami ni bancho, Tōkyō. Statistics of the institution are given in the table. What must not be omitted from this report, however, is a grateful acknowledgement of the spiritual blessing enjoyed during the year. Eleven girls were received into the church on confession of faith. This is especially encouraging in view of the fact that pains were taken to impress upon candidates for baptism the importance of such a step and even to restrain them until their teachers had reason to be satisfied of their fitness.

The Wilhelmina Girl's School, Cumberland Presbyterian, Ōsaka, has suffered from unavoidable changes and a diminution of the foreign force. The Principal, Miss Agnes Morgan, had been obliged to return home on account of ill health before the meeting of Council in 1895. Her place was taken by Miss Ella Gardner, who had charge of the institution from September to April, when she also was obliged to retire. Since then, Miss S. Alexander has been acting Principal, and, in fact, the only foreigner connected with the school.

Three young ladies graduated at the close of the school year. These are all Christian believers, and two of them have gone into the Bible work.

A report was received from the Miyagi Jo Gakkō, of the Reformed (German) Church, in Sendai, but by a regrettable accident it was not at hand when the time came to write up this Report. Attempts were made to recover it or to secure a new report, but without success.

The Primary School Work is a department of missionary endeavor of the highest importance and good promise. More attention is paid to it by the missions comprising this Council than is commonly supposed. Reports have been received from the following: the Sumiyoshi Shō Gakkō,*

Wilhelmina
Girls' School.

Sendai Girls'
School.

Primary
Schools.

* Shō Gakkō = Primary School.

Yokohama, the Kanazawa Shō Gakkō and Kindergarten, Keimō Shō Gakkō, No. 1, Keimō Shō Gakkō No. 2, Tōkyō, and Shinagawa Shō Gakkō, Tokyō. Ferris Seminary and the Joshi Gakuin have primary departments, which amount to two more Christian Shō Gakkō. The attempt to secure a Government license for that of Ferris Seminary has already been mentioned. There may be other enterprises of this nature that are not reported.

Sumiyoshi
Shō Gakkō.

Those mentioned above are in good condition, with perhaps the exception of Keimō Shō Gakkō No. 1, which has met with serious difficulties, but is recovering, under the care of Miss Youngman. Miss A. P. Ballagh reports for the Sumiyoshi Shō Gakkō as follows. "Assisted by the usual number of native teachers (8) much good has been accomplished during the year. Owing to the local Government regulations, sixty of our larger children were taken from the school and forced to enter schools supported and controlled by the Government, in consequence of which there were no graduates from the Higher Department of our school in 1895. Twenty one, however, graduated from the Primary into the Higher Department. Retaining one hundred and ninety of our pupils, their homes were visited, where tracts were distributed and the Bible mostly read.

"We have met with considerable opposition from individuals in the Kenchō (county office) in our Shō Gakkō work. We are obliged to do all our Christian work and give Bible instruction outside of the regular school hours. They have induced several of our best teachers to leave by offering them higher salaries. They hope in this way to break up our school. But the Lord has blessed us with a faithful Christian Principal, and several good Christian teachers. He has not permitted His work to suffer."

Shinagawa
Shō Gakkō.

"The Shinagawa school keeps up its roll of about ninety children, and is making steady advance in everything else. A corps of four good teachers, two of whom were pupils in and graduates from Mr. Okami's Young Ladies' Seminary, are making a strong Christian impression, not only on the boys and girls, but, we hope, on the homes of Shinagawa also."*

"The Kanazawa Children's School is a Shō Gakkō and

* Mrs. MacNair.

Kindergarten, and the same tuition is received as is required in the Government schools of the same grade. But it amounts to so little, the school is largely supported by the mission. The reputation of the school is, as far as known, very good, and the Christians are learning to appreciate it more and more. The total enrollment is seventy four, and the average attendance is fifty nine. Of this number, forty six are from Christian homes.*

“ Keimō Shō Gakkō, No. 2, Tōkyō, has enjoyed a year of uninterrupted success. There have been enrolled two hundred and seventy six pupils in all, with an average of two hundred and twenty five in attendance for eleven months of the year. Seven teachers, six women and one man, have assisted in the teaching, the Principal being a man. The Bible is included in the hours required by the Government. One hour daily is given to Bible instruction. Both Kenchō officials, and officials of the Department of Education have been present during this hour and heard the prayer, and no rebuke has been given, either then or afterwards. Two hundred or more families are represented. Of these, eleven only are Christian families. All of these families are visited by the teachers, each of whom spends two hours a week in house to house visitation. A weekly prayer meeting is held in the school; also a Sunday school every Sabbath, which all the pupils are required to attend. Absence for three successive Sabbaths without good reason suspends a pupil from school. A teachers' prayermeeting is held every Sunday morning. The Charity Hospital is visited and two hours instruction given in the wards every Sabbath. A womans' meeting is held for the mothers of pupils once a week, which has been well attended. The teacher of the Higher Department has a night class for Bible study every alternate night in her house. She has a class of six who attend regularly, and many who come irregularly. One from this class has applied for baptism, but not until she had not only committed the 'Westminster Catechism' but had it all explained question by question, and could subscribe to it. She is a woman of about thirty six (a teacher of Chinese). All the assistant teachers are Christians. Five are graduates of female seminaries in the Presbyterian church, four from the Joshi Gakuin, and one

* Miss F. E. Porter.

from Kanazawa. All are earnest, loyal, true workers, and I think our success is largely owing to the fact that, having been educated under missionaries, they understand our methods, and fall in with them, and have but one object before them, that of bringing these little ones to Christ, and training them for Him."*

Kindergarten work has already been mentioned as forming a part of the Primary School instruction in the Joshi Gakuin and the Kanazawa Children's School. Kindergarten work by itself is carried on in Kyōto and Yamaguchi. The latter is a new enterprise. "It is called the morning Star Kindergarten, and was opened in October, with regular sessions until two o'clock, and a charity session later in the afternoon." †

The Kyōto enterprise also is under the care of the West Japan Presbyterian Mission, and is a good illustration of the possibilities of access to the people that come with this kind of effort. "There are in connection with the work here two most flourishing kindergartens, entirely under the control of the mission, yet recognized by the Government. The homes of the one hundred children represented are practically open to the Christian teacher and Bible woman.

"The women's meetings during the latter part of last year and the first month or two of this year were as nearly dead as they could be and survive at all, but new life has come to them; and as an outgrowth of the new Kindergarten, this department of work gives great promise. We have found it a fact, that the less we compromise with those who fear that we will kill the work with too much Bible and Christian instruction, and the more of both these elements given, the greater the success." ‡

School for the poor. In addition to these schools for the training of the children who would otherwise attend the un-Christian, and frequently anti-Christian, institutions of the Government, there are a number of little schools for the Children of the very poor, who would otherwise not go to school at all. These are found to be a help in reaching the lower classes. That at Fukui may be taken as an example of all. "This school is conducted by a Bible Woman and one other

* Mrs. J. M. McCauley.

† Rev. F. S. Curtis.

‡ Rev. J. B. Porter.

teacher employed to assist her. It has its sessions in the preaching place. Two hours are given each day to instructing from twenty to thirty children and nurse girls in the most common and useful things, such as reading, writing, counting, sewing etc. Some of the parents have been very grateful. We feel that work of this kind is well worth all the time and labor spent upon it. The school was started in 1894."*

A similar school exists in connection with the Kamejima Mission, Tōkyō. The pupils here learn the virtue of giving. "These children are the poorest of the poor, yet they gave during 1895 yen 2.50 to the Leper Home, 60 sen to the Okayama Orphan Asylum, and 64 sen to sick and suffering persons, yen 3.74 in all." †

"Ragged schools" of this nature are located as follows : in Tōkyō, Shirokane, one ; in Ōsaka, under the care of the Cumberland Presbyterian Mission, two ; in connection with the West Japan Presbyterian Mission, three ; in Kanazawa, one ; in Kagoshima, one ; in Aomori, one. In all, eleven are reported. They average from ten to thirty pupils.

WOMAN'S EVANGELISTIC WORK.

Woman's Evangelistic work, as conducted by our missions, forms a link between the educational and the purely evangelistic work, for it has to do with both of these departments. In all missionary work that has passed beyond the most primary stage, there are of necessity two elements, the training of workers, and the superintending and directing of them after they are trained. In the ordinary work these are distinct ; the training is provided by the Theological seminaries, the superintendence by the missionaries on the evangelistic field. In woman's work, however, these two elements are not so sharply distinguished. There are four institutions connected with the Council whose object is the education of Bible Women, but there is much practical work done by those laboring in each of these schools. The four centers of this work are, the Woman's Union Mission,

* Rev. G. W. Fulton.

† Miss K. M. Youngman.

Yokohama, the Seisho Gakkwan, Tōkyō, the Drennan Bible Training School, Tsu, Province of Ise, and the Kōchi Bible Woman's School. Miss A. E. Garvin, in connection with her other work, conducted also a Bible

Miss Garvin's
Work.

Women's Training Class, but has been obliged to suspend this line of effort, there being no lady missionary available to assist her. It is hoped that this suspension will be only temporary.

The Bible work at No. 212 Bluff, Yokohama, under the superintendence of Mrs. L. H. Pierson, has been blessed with prosperity during the past year. "There are a hundred and twenty Bible Women connected with this school at present. Each of these has her regular work. There are also fourteen stations, and the reports are very encouraging. Several evangelistic trips have been made to different parts of Japan, and the meetings were well attended, and productive of good results."*

Woman's
Union Mis-
sion.

Tōkyō Bible
Woman's
School.

"The general spirit of the Seisho Gakkwan is very satisfactory, and there is every reason to believe that there is among the women a growing sense of the need of personal consecration for the work that lies before them, both as students and as graduated Bible Woman. Six of the graduates are at work under the direction of their teachers in Tōkyō, Shinagawa, Chiyoda, Kisarazu, and Yokota. They are all doing faithful and much appreciated work."†

In the last report of Council the fact is mentioned that a new Bible Institute had been opened during the previous year. Mrs. A. M. Drennan writes concerning it: "Our Bible School is increasing in numbers and in work. I feel that one of the greatest needs in this district (the Province of Ise) is that of consecrated, educated, humble Christian women; hence I am giving my strength to the training up of such workers. The difficulties in the work, and the need of it, have driven our women to deep consecration and much prayer, with the result that they are far more spiritual, and God has in the past few months signally blessed their efforts." In connection with this Institute there are three weekly meetings for women and two Sunday Schools.

Drennan
Bible
Institute.

* Miss S. A. Pratt.

† Mrs. T. M. MacNair.

The Kōchi Bible School began its year of active work in November, 1895, and closed in June, 1896. The daily sessions were from 8.30 A.M. to 2.30 P.M. Miss Dowd had been compelled on account of failing health to return to America shortly after the institution was started. In consequence the course of study this past year has been somewhat irregular, the object being to finish up what was then begun. As Miss Dowd did not return to the field until the middle of September, the opening of the school was delayed to a much later date than that on which she had hoped to begin. Regular instruction in Apostolic History, Church History, the Bible, Chinese, and Vocal and Instrumental Music is given. After the close of the daily sessions (2.30 P.M.) the pupils are expected to assist the missionaries in children's meetings, house to house visiting, or hospital work.*

Kōchi Bible
School.

A Kiūshū beginning has been made in the same line of effort by Miss S. M. Couch. Devoting a considerable portion of her time to the study of the language, she has been also instructing a class of four women. Regular lessons began in November of last year and closed in May, on account of illness among the pupils. Miss Couch was assisted by a graduate of Sturges Seminary, who in turn also received Biblical instruction. This work was carried on last year at Saga, but is to be transferred to Nagasaki.

Woman's
work in
Kiushiu.

Evangelistic work for women without any attempt to train workers is carried on in Aomori by Miss M. L. Winn; in Ueda by Miss M. E. Brokaw and Miss M. Deyo; in Yokohama by Miss J. N. Crosby, Miss A. P. Ballogh, and Miss E. W. Case; in Kyōto by Miss A. E. Garvin; in Ōsaka by Miss M. E. Kelly; in Tokushima by Miss F. D. Patton, in Yokkaichi by Miss J. N. Leavitt, and in various places by the wives of missionaries. The women trained in the institutions mentioned above, are in many cases the assistants of these workers. The methods employed vary but little. They consist of Sunday schools, meetings for women, differentiated sometimes according to age and social standing, meetings for children, and house to house visiting. The last mentioned method is growing in favor. One lady says of it: "House to house visiting is especial

Woman's
work at large.

* Miss S. Evans.

ly satisfactory, and our only regret is that there is not more time for it. This I consider one of the best, most pleasant, and most satisfactory means of reaching the people with the Gospel teaching, and I am inclined to believe there are many true Christians in these secluded homes."*

GENERAL EVANGELISTIC WORK.

The General Evangelistic Work is that department of missionary effort by which the Gospel is brought directly in touch with the masses. It consequently responds the most readily to any change of attitude on the part of the nation, which makes it exceedingly gratifying and encouraging to find that there seems in this kind of work to be a distinct improvement upon the depressed condition of the past three or four years. It was probably in the year 1894 that the work reached its lowest point. We are now far enough advanced to feel the effects of the up-grade. This improvement is seen most clearly in the work of the Reformed (German) Mission at and near Sendai, and in that of the three Missions centering about Kōbe, Ōsaka and Kyōto. It is noted, though less decidedly, in the work in Kōchi, Kiūshiū, Fukui, and that having its headquarters at Tōkyō and Yokohama. It is not spoken of at all in the reports from Morioka, Kanagawa, and the Sanyō district.

Beginning our detailed review at the extreme north, we find good reports from the Hokkaidō.

The Hok-
kaido. "The Work in Otaru is very promising, and all the Churches and stations seem to be prospering. The Sapporo church is now financially independent of the Mission." †

Morioka. The work at Morioka has suffered the loss for a time of the personal presence and activity of Mr. Miller, he being engaged in teaching in the Theological Department of the Meiji Gakuin. On his return he writes: "I can not see that there has been any change, though I should be very glad if there were. The people are quite indifferent, and it will take spiritual dynamite to move them. There has been no increase in the number of Christians."

* Miss C. E. Stirling.

† Miss S. C. Smith.

The following statement of the work at and near Sendai is from the pen of the Rev. J. P. Moore, D. D. "This Mission (the Reformed German) does its work partly directly, and partly indirectly, through the Evangelistic Committee of Presbytery. We have had under our care, according to the former method, twenty eight points. By the latter method we give financial support to the amount of ninety two yen a month. The whole number of places under the care of the Evangelistic Committee is eight, all of which but two are in the Hokkaidō.

Sendai.

"The last year has been a gain in all respects upon the previous year. At the meeting of Miyagi Chukwai,* in April, the reports of which covered a period of only seven months, the increase of members was a gain of one hundred and two over the whole of the previous year, and the reports generally were of an encouraging character. In our direct work, the net gain for the year, up to the first of June, 1896, after subtracting deaths, erasures of names etc., was one hundred and fifty three.

"In the matter of greater earnestness, higher conceptions of the truth and the duties that pertain to the Christian life, there has been decided progress, so I believe. Native preachers preach more earnestly than ever the plain and simple Gospel of Christ, and there is a growing demand for this sort of preaching, showing that religion is becoming with the people more and more a heart experience, that craves the true spiritual meat and drink.

"In the way of greater liberality, and advance towards self-support, I fail to see any progress. There is much talk about independence, but I am sorry to say that there it stops, usually. So, while there is a better condition of things in general, it is also true that there is still an alarmingly large number who are enrolled, but fail to give regular attendance upon the services of the church."

The only purely evangelistic preaching work reported from Tōkyō and Yokohama is that of the Uyeno and Kamejima Missions, in connection with which services are held every night in the week except Sundays. "These Missions have steadily improved each year in influence and work. Those converted through their agency join the dif-

Tōkyō and
Yokohama.

* Presbytery.

ferent Tōkyō churches. During the past five years there have been more than eighty such cases in the Ueno Mission."*

The country work superintended from the capital is much the same as in former years, some places are decidedly discouraging, others are better; but in all the audiences are small, and gaining the attention of the people is exceedingly difficult. However, "one encouraging feature that is common to nearly all the reports received from the field is the number of people who come to visit the evangelist and talk about Christianity. There are more of these than in former years." † This is an item of some significance, as every one knows that success is measured, not so much by the size of the audience gathered, as by the number of those who are sufficiently interested to seek for a personal interview and a direct discussion of the truth.

Fukui.

The same condition of affairs is found at Fukui. Here, on account of many ignorant and superstitious ideas prevalent among the common people about Christianity and the missionaries, and by reason of vigorous and organized opposition from the Buddhists, "considerable difficulty has been experienced in getting an audience of unbelievers sufficient to preach to. On the other hand, individual inquirers have been coming in considerable numbers, many like Nicodemus, others more openly.

"In the two months of the new year, it can be said that the prospect is brighter, the people seem to be in a more liberal attitude, and a growing number of inquirers indicates an awakened interest in the subject." ‡

Kanazawa.

The situation in Kanazawa is unchanged. "An attempt has been made to do something among the soldiers who are stationed here, but it has met with very small encouragement. The attendance at the church services is not so large as a few years ago, but still very good. The work in the street chapels, except for the Sunday schools held in them, is very discouraging; scarcely any one comes to them. The Sunday schools, however, are pretty good." §

In and about Okazaki, the people are intense Buddhists,

* Miss Kate Youngman.

† Annual Report, N. J. Mission, R. C. A.

‡ Rev. G. W. Fulton.

§ Rev. T. C. Winn.

and many are deterred by fear from listening to the Gospel. "In country places there is more freedom, and the outlook is good. The past year has been one of quiet seed sowing, but the harvest is not yet. There has been no sensible universal progress.*

Okazaki

In Nagoya, also, the Buddhist influence is strong enough to insure constant, sometimes even violent and bitter opposition to missionary effort. Nevertheless, there is progress. The condition of the church is more prosperous and encouraging than at any time in its history. It is now entirely self-supporting, the missionaries not even helping by small voluntary contributions. The work in the country gives reason for encouragement. It is pleasant to find a record of success in the effort to incite the believers to self-support. Rev. W. C. Buchanan says: "In baptizing candidates, or rather at the close of the examination of each candidate, I have impressed upon him his obligation and privilege to contribute something regularly to the support of the Gospel. In the last few months I have also emphasized the matter of self-support in my conferences with the evangelists, and the result has been gratifying beyond expectation. The amount contributed by the few Christians scattered through the country fields amounts to something like forty yen for the year."

Nagoya.

"In Kyōto the Church has made very little progress during the past year, but the preaching work in the city, as well as at the out-stations, is very encouraging. In this work there have been more inquirers and applicants for baptism than for several years past." †

Kyōto.

The missionaries of the Cumberland Presbyterian Church, whose operations center at Ōsaka, find a change in the attitude of the people toward Christianity. "There are now found quite a number of people in various localities who are really willing to investigate its teachings. The audiences have generally been good, attention excellent, and a number of catechumens are studying with a view to baptism. In the year 1894 there were but thirty three baptisms reported in all our work. In 1895, the number was seventy seven. Several of the churches, on account of the unity and peace that have prevailed, and on account of the

Ōsaka.

* Rev. S. P. Fulton.

† Rev. J. B. Porter.

returning prosperity they have experienced have held special meetings of thanksgiving. None of the churches, however, have yet attained to self-support. In this respect the record of the year is not so creditable as that of former years." *

Kōbe, In Kōbe, progress during the past year, though small, is visible. There is a slight net gain in the number of Christians, church attendance is better, and the prospect of some day having a fully organized church here seems nearer. Preaching is done in three chapels. In two of these the attendance is often very good, but also often very small. In the central one it has been almost uniformly good." †

Tokushima. The Shikoku work continues to be encouraging. "In Tokushima the people seem well disposed toward Christianity, but show very little inclination to a personal acceptance of it. There is an unusually large number of young men who show a decided interest in Christianity and are earnestly engaged in the study of the Bible. As yet the merchant class has not been reached." ‡

Takamatsu. The Annual Report of Rev. H. T. Graham for Takamatsu contains the following: "In the early autumn a Buddhist priest went through the towns in the eastern end of the province and by public addresses and private manipulation sought to set the people against Christianity. He succeeded so far as to frighten our landlords in two or three places into taking from us the buildings used as chapels. But in this Satan overreached himself. At one place the audiences were noticeably increased, as the people said they wished to hear for themselves the teachings of this religion that had been so roundly abused. We can secure an audience wherever we go in this province. Every where the people listen quietly and attentively. But we need great patience. This is almost wholly virgin soil."

On the departure of Mr. Graham, the mission found itself unable to send a man to this point at once. Takamatsu is therefore temporarily unoccupied by a foreign missionary. Rev. H. B. Price is expected to reside there on his return from furlough.

* Rev. A. D. Hail, D. D. † Rev. R. E. MacAlpine.
‡ Rev. S. R. Hope.

Kōchi is still the stronghold of Christian work in the island of Shikoku. There have been fifty additions to the membership of the church there since the last meeting of Council. There was a difference of opinion between one of the evangelists and the foreigners on the question of the fitness of certain candidates for baptism, leading one of the missionaries to write; "I would fain believe that the fifty or more added during the year on confession of faith were a real addition to the power for good in the midst of us, but I am not at all sure of it." He goes on to say, however, "In many of our stations there is a slow, but, I think, a real growth, and we believe that with a firm faith, with grit and grace to hold on and work hard, there will be a better state of things in the near future. After all that has been said touching the discouragements, there is much, yes, very much, to encourage us in our efforts to reach the people. We find a readiness to hear in every quarter, and among nearly all classes."*

Kōchi.

The churches at Hiroshima and Kure have just about held their own during the past year, and there is little of interest to say concerning the work at this point. The station has labored under a great disadvantage in the serious illness of Rev. J. W. Doughty.

Hiroshima.

"The evangelistic work in connection with Yamaguchi station is not very encouraging. Little opposition, some inclination to listen, but with an apathy that promises no results and produces few Christians, is the rule in this portion of the country. The condition of the church seems rather low spiritually. There are many falling away, as the reports of Presbytery will show. Here and there there is a bright spot, as at the work in Yodomi mura, a country place way up in the mountains, where there are many hearers, and a large class of inquirers. No advance toward self-support can be discerned."†

Yamaguchi.

The work in Kiūshū has not made great strides during the past year. Yet there is a slight, but distinct advance along every line. Audiences are growing larger, attention better, inquirers, candidates and baptisms more numerous, and a feeling of hopeful confidence returning to the evangelists. All this not in great measure, but sufficiently to give substantial encouragement.

* Rev. J. W. Moore.

† Rev. J. B. Ayres.

In the northwest district, where before the reaction there was a prosperous work, there is now great depression. Backslidden Christians clogging the rolls of the church, checking its activities, and bringing on it the reproach of the world, are here the chief hindrances. In the newer places to the northeast, opened within the last five years, there is slow but steady growth. In the southern district there was at one time a large work, but this has so nearly died out that the country is practically virgin soil, except in the city of Kagoshima, where peculiar difficulties are met with. Even here, however, there seems to be an improvement. The most encouraging thing about the Kiūshū field is that the mission can at last provide it with foreign workers. Two missionaries able to speak the language, one resident at Saga, the other at Kagoshima, can now give it that supervision and help for the lack of which this field has been suffering ever since missionary work here was begun.

The condition of the church at large is already indicated to some extent in the foregoing review. The evangelistic work is so closely in touch with its life that it is impossible to state the one without describing the other. This year differs from the two preceding in that the church has made a real gain in numbers. The general assembly not meeting this year, no statistical table is compiled for the entire Church of Christ in Japan as is otherwise always done. How great the gain is can therefore not be definitely stated. But that there is a genuine numerical advance is clear from the reports of the Spring Presbyteries and the statements of the missions. It is not large, probably not over four hundred for the whole church. Still, it is something that the movement is undoubtedly forward and not backward.

Discouragements. There are in the life of the church certain phenomena that give reason for deep concern. They are mentioned in the reports from many parts of the country. They are well stated in the following words, from a lady of fifteen years experience in the evangelistic work: " * Compared with former years, I have noticed some changes among the Christians which make me feel a little anxious for them. I think they are much less careful about keeping the Sabbath. This quickly tells on the integrity of their Christian

* Miss Julia Leavitt.

character, and some have apparently been turned out of the way from this cause. They lose so much when they miss the holy influence of the day by buying, and working, as I find so many are doing. They *did* keep the Sabbath at first, and not one drank *sake*,* which I cannot say now. There is also less individual work done towards leading outsiders to Christ. This is perhaps because more is left to the pastor, whose help they did not formerly have. I feel unwilling to speak of these defects, and would not do so except in the hope that any attention called to them may help to check the tendency among them and others toward worldly ways. In other respects they have made progress and have all, always, welcomed the few missionaries who work with and for them."

In addition to this it is only necessary to call attention to the alarming absence of professing Christians from the regular services of the church. In the first Presbytery of Tōkyō the average attendance at public worship is less than one third of the whole number of communicants. In other sections it may be somewhat better, but in all it is bad enough. To be sure, not a few live in villages remote from churches, and really are not able to attend. But on the other hand, it is to be supposed that some persons, at least, in the audiences are not communicants. Neglect of the means of grace, disregard of the Sabbath, and lack of personal effort for the conversion of neighbors and friends, are the three most serious defects in the life of the Church of Christ in Japan.

This, however, is by no means the whole story. There are better things to be told. In the first place, the Japanese brethren are not satisfied with the present state of things, and are asking what is the matter, which is the first essential step in advance. At more than one conference of workers this matter was earnestly discussed. Further, there is good reason to believe that whatever hold unsound Theology has had on the ministry of our church, its power is steadily decreasing, and the tendency is more and more towards purely evangelical, Biblical thinking and preaching. Both in the pulpit and in pew there is a growing desire for the sincere milk of the Word.

Encourage-
ments.

* Japanese whiskey.

The zeal for evangelism pervading the church is another encouraging sign. In a conference of evangelists at Tōkyō last April it was decided to make the first prayer meeting of each month a missionary meeting. That is decidedly a step forward. The opening of work in Formosa gives a new impulse to this kind of effort. In this connection should be mentioned the benevolence of the native church. Although perhaps not what it ought to be, and less apparent in some sections than in others, it is on the whole very good. This is clearly indicated in the tables compiled by the committee on statistics appointed at the last Council. In spite of the comparatively low spiritual state prevailing, the native Christians in the two Tōkyō Presbyteries paid more than half of all expenses for church support and evangelistic effort. That the Board of Missions of the General Assembly was able to collect fifteen hundred yen is also good, for it must be remembered that considerable sums were paid into the treasuries of the various Presbyterian committees.

In conclusion : the present is clearly not the time to raise a shout of victory. The Lord in His Providential leadings has pretty well recovered us of the unfortunate idea that the work in Japan was almost done. But neither is it a time to fold our hands in discouragement. Rather does it behoove us to labor on with a fixed determination to make Christ known to the remotest hamlet of the Empire. The unfailing promises of God, the really wonderful things He has done among this people, and His blessing upon the work of the past year, call us to absolute confidence in the final outcome. One of the contributors has said that it will take spiritual dynamite to move the people. True, and the work now being accomplished is like tunneling the rock and storing the dynamite within it. When the Master sees that the preparatory work has been sufficiently done, we may look for that electric current of divine power that will rend to pieces the heathenism and infidelity of this land.

MISSIONARIES.

MISSION OF THE REFORMED CHURCH IN AMERICA.

NORTH JAPAN MISSION.

*In General Educational Work.**

- Rev. Eugene S. Booth and W.(in America).
Rev. Howard Harris and W.Meiji Gakuin, Tokyo.
Miss Julia Moulton.66 Bluff, Yokohama.
Miss Anna De F. Thompson.178 Bluff, Yokohama.
Prof. M. N. Wycköf D. Sc. (Mrs. W. in America),
Meiji Gakuin, Tōkyō.

In Theological and Bible Training Work.

- Rev. J. Poppen, Ph. D., and W. ...Meiji Gakuin, Tōkyō.

In Evangelistic Work.

- Rev. James H. Ballagh and W.....Yokohama.
Rev. E. Rothesay Miller and W.Morioka.
Rev. Guido F. Verbeck D. D. (Mrs. V. in America),
3 Aoi cho, Akasaka, Tokyo.
Miss Mary E. Brokaw.....Ueda, Shinshu.
Miss Mary Deyo. ” ”
Miss Mary L. Winn.Aomori.

SOUTH JAPAN MISSION.

In General Educational Work.

- Rev. A. Pieters and W.Nagasaki.
Miss Harriet M. Lansing..... ” ”
Miss Martha E. Duryea. ” ”

* Departments of work are here indicated to give a general idea of the distribution of forces. Those here given as belonging to any department may and frequently do, labor also incidentally in another, but give the greater part of their time and strength as stated. "Evangelistic work" includes also those who are studying the language or doing literary work.

In Theological and Bible Training Work.

Rev. H. Stout, and W. (in America).
Miss Sara M. Couch. Nagasaki.

In Evangelistic Work.

Rev. A. Oltmans and W. Saga.
Rev. H. V. S. Peeke and W. Kagoshima.

MISSION OF THE PRESBYTERIAN CHURCH (NORTH) IN
THE UNITED STATES OF AMERICA.

EAST JAPAN MISSION.

In General Educational Work.

Jno. C. Ballagh and W. Meiji Gakuin, Tōkyō.
Miss A. P. Ballagh. Yokohama.
Miss A. K. Davis. 33 Kami ni ban cho, Tōkyō.
Miss S. Gardner. " " " " " "
Rev. H. M. Landis and W. (in America).
Miss I. A. Leete. 33 Kami ni ban cho, Tōkyō.
Rev. J. M. McCauley D. D., and W.
Meiji Gakuin, Tōkyō.
Miss E. P. Milliken. 33 Kami ni ban cho, Tōkyō.
Miss Clara Rose. Sapporo.
Miss S. C. Smith Sapporo.

In Theological and Bible Training Work.

Rev. T. T. Alexander D. D. and W. . . 27 Tsukiji Tōkyō.
Mrs. T. M. MacNair.

2 Nishimachi, Nihonenoki, Tōkyō.

Miss A. B. West. . . " " " "

In Evangelistic Work.

D. B. McCartee M. D. and W. 17 Tsukiji, Tōkyō.
Rev. T. M. MacNair.

2 Nishimachi, Nihonenoki, Tōkyō.

Rev. G. P. Pierson and W. Otaru.

Rev. D. Thompson D. D., and W. . . . 16 Tsukiji, Tōkyō.

Miss K. M. Youngman. 6-B. " "

Miss E. W. Case. Yokohama.

WEST JAPAN MISSION.

In General Educational Work.

Rev. T. C. Winn.	Kanazawa.
Mrs. L. M. Naylor.	„
Miss M. M. Palmer.	„
Miss Kate Shaw.	(in America)
Miss F. E. Porter.	Kanazawa.
Miss E. Settlemyer.	„
Miss Ella McGuire.	Ōsaka.
Miss S. M. Thompson.	„
Miss G. S. Bigelow.	Yamaguchi.

In Evangelistic Work.

Rev. W. Y. Jones.	Kanazawa.
Rev. G. W. Fulton and W.	Fukui.
Rev. J. B. Porter and W.	Kyōto.
Miss A. E. Garvin.	„
Rev. B. C. Haworth and W.	33 Concession, Ōsaka.
Miss Alice Howarth.	(in America).
Miss M. E. Kelly.	Ōsaka.
Rev. A. V. Bryan and W.	Hiroshima.
Rev. J. W. Doughty and W.	„
Miss E. Babbitt.	„
Rev. J. B. Ayres and W.	Yamaguchi.
Rev. F. S. Curtis and W.	(in America).

MISSION OF THE UNITED PRESBYTERIAN CHURCH
OF SCOTLAND.

In Evangelistic Work.

Rev. R. Davidson and W.	Tōkyō.
Rev. Hugh Waddell and W.	„

MISSION OF THE PRESBYTERIAN CHURCH
(SOUTH) IN THE U. S. A.

In General Educational Work.

Miss Ella Houston ..	54 Shimo Tate Sugi no Cho, Nagoya.
Miss Lizzie Moore.	„ „ „ „ „

In Theological or Bible Training Work.

Miss Annie Dowd.	Kōchi.
-----------------------	--------

Miss Sala Evans. Kōchi.
 Miss Mary B. Torrance. „
 Rev. R. Bryan Grinnan. Nagasaki.

In Evangelistic Work.

Rev. William C. Buchanan and W.
 No. 64 Shirakabe Cho, Nagoya.
 Rev. Walter McS. Buchanan.
 No. 64 Shirakabe Cho, Nagoya.
 Rev. Colvin K. Cumming and W.
 23 Shimokuchō, Nagoya.
 Rev. Samuel P. Fulton and W. Okazaki.
 Rev. Samuel R. Hope and W. Tokushima.
 Rev. Robert E. MacAlpine and W. Kōbe.
 Rev. William B. McIlvaine and W. Kōchi.
 Rev. Jno. W. Moore and W. „
 Miss Florence D. Patton. Tokushima.
 Rev. Henry B. Price and W. (in America)
 Miss Charlotte E. Stirling. Kōchi.
 Miss Lizzie Wimbish. Zenkoji Suji, Nagoya.

MISSION OF THE REFORMED CHURCH IN THE
 UNITED STATES.

In General Educational Work.

Miss M. C. Hallowell. . . 78 Higashi Sanban cho, Sendai.
 Rev. Christopher Noss and W.
 78 Higashi Sanban cho, Sendai.
 Rev. S. S. Snyder and W.
 85 Higashi Sanban cho, Sendai.
 Miss Lena Zerfluh. . . . 78 Higashi Sanban cho, Sendai.

In Theological or Bible Training Work.

Rev. W. E. Hoy and W. „
 78 Higashi Sanban cho, Sendai.
 Rev. D. B. Schneder and W.

In Evangelistic Work.

Rev. H. K. Miller. 5 Iseya, Yokochō, Sendai.
 Rev. J. P. Moore D. D. and W.
 15 Dai Machi, Akasaka, Tokyo.

**MISSION OF THE CUMBERLAND PRESBYTERIAN
CHURCH.**

In General Educational Work.

Miss Ella Gardner. 22 Concession, Ōsaka.
 Miss S. Alexander. , , ,
 Miss May Morgan (in America).
 Miss Agnes Morgan (in America).

In Theological or Bible Training Work.

Mrs. A. M. Drennan. Tsu, Prov. of Ise.
 Mrs. N. A. Lyon. , , , ,

In Evangelistic Work.

Rev. J. B. Hail and W. Wakayama.
 Rev. A. D. D. D. Hail (Mrs. H. in America).... Ōsaka.
 Rev. G. G. Hudson and W. ,
 Rev. G. W. Van Horn and W. ,
 Miss Julia N. Leavitt. Yokkaichi, Ise.
 Miss Jennie Freeland. Uemachi Ōsaka.
 Miss Rena Rezner (in America).

WOMAN'S UNION MISSIONARY SOCIETY.

In General Educational Work.

Miss Reba L. Irving. 212 Bluff, Yokohama.
 Miss J. E. Montgomery. , , ,

In Theological or Bible Training Work.

Mrs. L. H. Pierson..... 212 Bluff, Yokohama.
 Miss S. A. Pratt. , , ,

In Evangelistic Work.

Miss J. N. Crosby. 219 , ,

	Men.	Single Women.	Wives.	Total.
N. J. Mission R. C. A.	7	5	7	19
S. J. Mission R. C. A.	4	3	4	11
E. J. Presb. Mission	8	10	8	26
W. J. Presb. Mission.....	9	12	8	29
United Presb. Ch. Mission	2		2	4
Presb. Ch. Mission (South)	10	8	8	26
Cumberland Presb. Mission	4	9	4	17
Woman's Union Mission		5		5
Reformed Ch. U. S. A.	6	2	5	13
	49	54	46	150

<i>In General Educational Work (Wives Excluded).</i>			
	Men	10	
	Women	<u>29</u>	39
<i>In Theological and Bible Training Work.</i>			
	Men	6	
	Women	<u>9</u>	15
<i>In Evangelistic Work.</i>			
	Men	34	
	Women	<u>16</u>	<u>50</u>
			104

EDUCATIONAL WORK.
SCHOOLS FOR BOYS AND YOUNG MEN.
Academic Departments only.

Name of School.	Location.	Supported by	No. of Students.	No. of Christians.	Baptized, fr. June 30, '95 to June 30, '96.
Meiji Gakuin	Tōkyō	Am. Pres. (N) and R.C.A.	49	32	7
Steele College	Nagasaki	R. C. A.	35	18	4
Tōhoku Gakuin	Sendai	R. C. U. S. A.	131	57	4
English School.....	Kanazawa	Am. Pres. (N.).	45	*	*
Boys' School..... (Kyōdōkwan.)	Okazaki	Am. Pres. (S.)....	20	7	0

53

Theological students in these schools. (Not included in above figures.)

Meiji Gakuin.....	27
Steele College	11
Tōhoku Gakuin	23
	61

* No report.

SCHOOLS FOR YOUNG WOMEN.
Primary (Shūgakkō) Departments Excluded.

Name of School.	Location.	Supported by	No. of Pupils.	No. of Christians.	Baptized June 30, '95 to June 30, '96.
Joshi Gakuin.....	34 Kami ni ban cho, Tōkyō ...	Am. Pres. (N.)...	77	40	11
Ferris Seminary	178 Bluff, Yokohama.....	R. C. A.	47	31	2
Kyoritsu Jo Gakkō	212 Bluff, Yokohama.....	W. U. M. Soc....	88	43	16
Kinjo Jo Gakkō	Nagoya.....	Am. Pres. (S)...	48	22	7
Naniwa Jo Gakkō	Osaka.....	Am. Pres. (N.)...	68	15	5
Wilhelmina Girls' School.	22 Concession, Osaka	Cumb. Pres. Ch.	36	23	3
Girls' School.....	Kanazawa	Am. Pres. (N.)...	31	12	3
Kojo Jo Gakuin	Yamaguchi	" "	20	*	
Sturges Seminary.....	Naga-saki	R. C. A.	49	24	3
Miyagi Jo Gakkō.....	Sendai	R. C. U. S. A.	53	*	
Itokusei Jo Gakkō	Sapporo	Am. Pres (N.)...	78	20	0
Sei shu Jo Gakkō.....	Otaru	" "	30	*	
			625	230	55

* No report.

SCHOOLS FOR CHILDREN.

Name of School.	Location.	Supported by	No. of Pupils.
Ferris Seminary, Primary Dep't. ...	Yokohama	R. C. A.	35
Joshi Gakuin Primary Dep't.	Tōkyō	Am. Presb. (N.)	30
Sumiyoshi Shō Gakkō.	Yokohama	" "	190
Keimo Shō Gakkō No. 1.	Tōkyō	" "	150
Keimo Shō Gakkō No. 2.	"	" "	276
Shinagawa Shō Gakkō	"	" "	90
Kanazawa Shō Gakkō	Kanazawa	" "	74
Kindergartens (2).	Kyōto	" "	100
Kindergartens	Yamaguchi	" "	*
			945

* No Report.

TRAINING SCHOOL FOR BIBLE WOMEN.

Name of School.	Location.	Supported by	No. of Pupils.
Kyoritsu Jo Gakkō	212 Bluff, Yokohama...	W. U. M. Soc....	90
Seisho Gakkwan	Tōkyō	Am. Pres. (N.)...	24
Dreaman Bible Institute.	Tsu, Prov. of Ise.....	Cumb. Pres. Ch.	16
Kōchi Bible School	Kōchi	Am. Pres. (S.)...	10
Training Class	Saga	R. C. A.	4
			144

Various circumstances have combined to render it impossible to furnish a complete statistical table for the church at large. The General Assembly did not meet this year and consequently no table was prepared for it. Moreover, some of the Presbyteries made changes in the manner of reporting items, and one issued no table at all in the minutes of its spring meeting.

The accompanying figures give the information that could be gleaned on a few points of interest. They are taken from the minutes of Presbyteries.

Hereafter, the Council will be able to present full statistics on the basis of the blanks prepared by the Secretaries, Conference.

(For the table of figures see page 40.)

Presbytery.	No. of Organized Churches.	No. of Kōgisho.	No. of Communicants.	No. of Ordained Native Ministers.	No. of Evangelists.	No. of Sunday Schools.	No. of S. S. Pupils, Children.	No. of S. S. Pupils, Adults.	No. of S. S. Teachers.
Tōkyō 1st. ...	20	20	3703	14	74	34	899	261	120
Tōkyō 2nd...	16	16	2016	8	12	25	643	182	86
Naniwa	15	*	2535	*	†	*	725	517	*
Miyagi.....	8	20	1116	16	12	21	1390	229	93
Chinzei	6	8	627	6	20	13	191	176	37
Sanyō	6	6	541	5	11	9	174	90	36
Totals	71	70	10538	49	129	102	4022	1455	372

APPENDIX.

There are various forms of Christian activity that are carried on in connection with the Church of Christ in Japan or by individual missionaries. Not being the work of the missions united in the Council, in their official capacity, an account of such enterprises could not with strict propriety be inserted in the Report. It has been thought well, however, to present the following in the form of an Appendix.

REPORT OF THE BOARD OF MISSIONS OF THE CHURCH OF CHRIST IN JAPAN.

“The Board of Missions has just completed the second year of its existence as an independent body. At the meeting of the Assembly at Nagoya a year ago, the number of members was increased to twenty, and a thoroughly representative body elected. The newly elected Board met before the adjournment of the Assembly, and organized for the work of the year. In addition to the usual officers, an executive committee was appointed, consisting of five members residing in Tōkyō and Yokohama, into whose hands the management of the work was committed.

“The Assembly recommended to the churches that the sum of three thousand yen be raised for the use of the Board during the year. As a matter of fact, the sum actually raised was not quite half of the proposed amount. For this apparently signal failure there were, however, two main reasons. The first of these reasons was the existence of separate Boards of Missions in all the Presbyteries, except the Tōkyō First and Second, toward which local contributions naturally flowed. These local organizations still exist

in Miyagi, Sanyō, and Chinzei Presbyteries; that of Naniwa having recently turned over its work, partly to the Assembly's Board and partly to the missions.

“The second reason was that the Executive Committee began the year with a considerable balance of cash on hand, which gradually increased from month to month, owing to the difficulty of getting men for the work. The monthly reports from the treasurer, in the ‘Fukuin Shimpō,’* therefore, showed a large and growing balance on hand all the while. From these reports it was plain that there was no pressing need of contributions to the Board, and the Committee did not feel it necessary to urge the matter. This state of things, however, no longer exists, the Board's outlay being now greater than its income.

“The Board has at present eight men in its employ, two in Shinshu, two in Ibaraki ken, two in Tosa, one in Nagoya, and one in Formosa. Four of these have been taken on within the last two or three months, and the sum of about two hundred yen a month will be needed from this time forth to keep the work going. To give the financial report somewhat more in detail :

Balance on Hand, July 1st, 1895	Yen 215.34
Contributions, to June 30th, 1896	1469.76
Total.	1685.10

Of this sum total, Yen 872.70 was contributed by churches and preaching places ; Yen 441.01, by private individuals, schools, mission bands, etc., Yen 156.05 by missionaries, the whole number of missionaries contributing being fifteen. Taking the contributions of churches, etc., by Presbyteries ;

The Tōkyō First gave	Yen 251.23
The Naniwa	245.89
The Tōkyō Second	137.77
The Miyagi	109.70
The Chinzei	36.86
The Sanyō	3.30
	784.75

* The church weekly paper “*The Evangelist*.”

The total of these figures does not quite tally with the amount given above as coming from churches and preaching places, the reason being that the latter amount includes sundry contributions from Sunday Schools and other sources not connected with the Presbyteries. The total outlay of the Board for the year was Yen 1225.09, which, deducted from Yen 1469.76, leaves a balance of Yen 244,66. Adding the balance on hand from the previous year, Yen 215.34, we have Yen 460.00 as the amount on hand June 30th, 1896.

“Perhaps something should be added anent the committee appointed by the assembly to visit Formosa, although the Board of Missions had nothing to do with the matter, further than to devise means for raising the money necessary for the committee’s expenses. Something over one hundred yen was collected several months ago. But as it was impossible for the committee to go for six months or more after the meeting of the Assembly, it was generally thought that there was no need for it to go at all. And this for the reason that all necessary information about the state of affairs in Formosa had been obtained in the meantime from other sources. The money is consequently still unused. At a recent meeting of the Executive Committee of the Board of Missions, the question was raised whether it might be used in the direct evangelistic work of the Board; but it was concluded that the Board had no authority to use the money for any purpose other than that for which the Assembly had directed that it should be raised. As the committee will most likely not visit Formosa at all, the money will continue to be held subject to the order of the Assembly.”*

TENT WORK AT KAMAKURA.

This is a new feature in the work of the East Japan Presbyterian Mission, carried on by Miss K. M. Youngman, who describes it as follows: “Having a small house on the sea-shore at Kamakura, near *Schirihama*, where I was in the habit of going, a work grew up among the people

* Rev. T. T. Alexander, D. D.

without any planning of mine. Prof. J. C. Ballagh, on his return to America, placed in my hands some private funds for use in evangelistic work, and a Theological student being allowed me during the summer vacation, we erected a temporary tent on the beach, between Dai Butsu and Enoshima, two famous resorts, and tried to give the Gospel to the passers by. From May 24th to Sept. 13th, 5535 persons visited the tent, and 4892 tracts and many portions of Scripture were distributed. I spent the month of July there and the Rev. H. Waddell frequently came down from Tōkyō to assist in the work.

“In September, a large, new tent arrived from New York, the gift of Mrs. Wheeler, also an organ from the same person. The tent was opened on the 13th of September, the Rev. H. Waddell preaching the sermon. From this time, the work has steadily gone on. Some days from one to two hundred persons visit the place. These visitors are composed of all classes; sometimes from Tokyo one hundred Normal students, again from Chiba two hundred Middle School students, now a Buddhist priest, and now a band of children. In summer Peppermint water in a tank marked ‘free’ is placed where it is easy of access for the passers by. On a table lay tracts, with the invitation to take one and read it.

“An old man, a Gioya, one who visits the homes of the people and prays for and with them, leaving images, etc., for the family to worship, was our first convert. This man, after listening to a sermon by the Rev. H. Waddell, came to the conclusion that he was all wrong, and thereafter came daily to the tent to hear the truth. He soon confessed his sins and desired to be baptized. His baptism, however, is still postponed. His great desire is to understand the truth and then go to the three hundred houses where he has been in the habit of visiting, and, taking from them the false gods he placed there, teach them of the true God and the way of salvation. The village, *Koshigoye*, where this man resides, seems thoroughly aroused, through his efforts. He installed himself keeper of the tent (‘God’s House,’ he called it) and day and night watched over and cared for it. Twice, when it was torn by a gale, he set about and mended it, having had some experience in sail making in his youth. The people in the neighborhood of

the tent look upon it as a glory to their village, and a Buddhist priest, entering it when nobody was there, took one of the tracts, and taking out his card, wrote that he was surprised at the kindness of the Jesus religion, and would we thank our God for him. He left this card and went his way. The old Gioya's father died, and before his death he gave away all his goods to us and declined the services of the priests. He asked for a Christian burial.

Whole number of visitors to tent Feb-Dec '95..	8517
Tracts and Bible text cards distributed	7912
Preaching-number of times	182
Addresses	271

BIBLE CONFERENCE IN KIUSHIU.

Rev. A. Oltmans is in charge of the evangelistic work in the northern half of Kiūshiū, comprising about two thirds of the evangelistic work done by the South Japan Mission R. C. A. He thus stands in relation to about a dozen preachers, of whom two are ordained men. Finding, in his visits to them, that, on account of their isolation in towns where there are few or no believers, and on account of inadequate books of reference and commentaries, systematic Bible study was very difficult, and that in most cases their spiritual life as well as their knowledge had suffered greatly, he proposed to them to come to Saga and spend a week or two in conference on spiritual things.

The proposal was gladly accepted, and all the evangelists assembled there in the month of January, it being then too cold to do successful country work. The conference was completely under the hand of Rev. Oltmans, who selected subjects, assigned duties to members, and presided over the meetings. The hotel expenses were borne by the evangelists themselves, the other expenses, including traveling, were met by contributions from one or two friends and Mr. Oltmans.

Topics relating to speculative problems and to the practical aspects of the work were carefully excluded. From first to last the attention of all was kept fixed on spiritual truth. The conference was a distinct success. The presence of the Holy Spirit was earnestly besought, and His

influence enjoyed in a high degree. The interest deepened day by day, and the conference closed with the feeling in every heart that the time had been spent on a mount of privilege, and that each had obtained a clearer knowledge of Scripture and had been spiritually greatly strengthened. It is proposed to hold a similar conference next year.

REPORT OF THE SCRIPTURE DISTRIBUTION IN THE CITY OF NAGOYA.

“More than eighteen months ago, the missionaries in Nagoya, assembled for the usual foreign service on Sunday afternoon, considered the feasibility of a proposition to place a portion of the Scriptures in each house throughout the city and its suburbs. At that time an offer was presented from the Bible Societies to donate one half of the value of the Scripture portions necessary for this purpose. It seemed to us that so generous an offer should by all means be improved. Not only for the sake of the unbelievers, but because of the unusual opportunity it would afford for the individual Christians, both in the grace of giving and in actual work. The matter was laid before the churches, with the result that the Kumiai (Congregational) church not only refused to do anything for the cause, but practically resolved to do all they could against it.

“For the Scriptures alone—50000 copies of the Gospels—Yen 250 had to be raised. Of this amount, Dr. Whitney, of the Scripture Union, gave twenty yen, the missionaries in Nagoya two hundred yen, and we asked the native Christians to raise the remaining thirty yen. It was with difficulty that the Christians of all denominations raised the amount that was asked of them; for many who had seemed to favor the work at first now held back, either because they saw it involved the raising of funds by themselves, or because they were expected to assist in the distribution, with the consequent encountering of persecution and reviling, or because they were influenced by the Congregationalists. We now saw our numbers more severely diminished than were the hosts of Gideon by the divinely appointed tests.

“In the mean time we had called a meeting of all the

Christians, to elect a committee of eight, consisting of a Japanese and a foreign missionary from each of the four churches, to devise plans for the work and to supervise it to its completion. The plans of the committee were no sooner announced in the several churches than further opposition arose from every quarter. Almost every one had some exception to make to the plan of work proposed by the committee, and the majority of them would like to have had the work done each according to his own unformulated plan. The committee not being able to modify its plan of work to suit every individual Christian, further opposition was met with in the churches, but with increased zeal the committee pressed forward, although left almost alone. The 'Stated Supply' of one of the churches invited himself to one of the committee meetings, offered much advice, and predicted that if the proposed plan were followed it would end in blood-shed.

“The plan adopted and followed in the work was, in the first place, to ingratiate ourselves with the official classes, so that the work might have their approval, and thus to forestall the Buddhists, who were preparing for opposition. To this end a suitable letter was drafted, signed by each member of the committee, and presented, with a copy of the Bible, to the four chief officials in the city. Another letter was prepared, signed as before, and presented, with a copy of the New Testament, to each of the officials in the second and third ranks, in all numbering eighty men. A foreigner and a Japanese visited each of these officials and in presenting the letter with the Scriptures, in nearly every instance an opportunity to preach Christ was afforded and improved.

“In distributing the portions, the plan was to enter every house and speak to the occupants for a few minutes on the subject of salvation, whenever it could be done. In addition to printing on the covers of the 'portions' a list of all the preaching places in town, the hours of service at each, and a cordial invitation to attend, the committee prepared a special 'tractate,' calling attention to the primary truths of the gospel. This we inserted in the portions for distribution. The city was then divided into sections, or districts, and apportioned to the several churches. When it came to actual distribution, a few private Christians worked faithfully from beginning to end, but the Bible

Women, especially, were worthy of honorable mention. Considerable opposition, of course, was encountered, but I have not heard of any 'blood-shed.' The work is now practically finished, and in round numbers it may be said that 38000 Gospel portions were distributed. The number of houses where the people would not receive a copy on any condition was perhaps one in every fifteen.

"Such has been the seed sowing, let us pray the Lord of the harvest to cause it to bring forth much fruit to the glory of His name."*

CHARITABLE WORK.

MEDICAL WORK AT KYOTO.

Owing to the illness of the Japanese lady physician in charge, the dispensary of Mrs. J. B. Porter, M. D., at Kyoto, was closed in the early summer of 1895. There has been, therefore, during the past twelve months, no medical work whatever carried on by missionaries of this Council.

LEPER HOME AT IHAJEN.

The statement with which the last paragraph closes is not inconsistent with the fact that one of our missionaries is interested in a Leper Home, for this is not usually considered medical work. Miss Youngman reports for the Home as follows:

"The Leper Home has been quite satisfactorily carried on by its superintendent, Dr. Otsuka, and his faithful wife. There are at present six inmates in various stages of the disease, but all seem happy, and grateful for so good a home, and such kind care. Two of the lepers, having greatly improved, desired to leave the institution, and were allowed to do so. It was not long, however, before they begged us to reënter them, and we did so. All the ex-

* Rev. W. C. Buchanan.

penses of the year have been met by outside contributions. There are more male applicants for admission, but until money comes to us to build the men's house, we can take no more."

KANAZAWA ORPHANAGE.

"The Kanazawa Orphanage is a home for thirty children, who are orphans or castaways by poor and worthless parents. The object of the institution is not only to furnish food and clothing to these neglected waifs, but to bring them up under the best Christian influences, with the hope that they will develop into consistent Christian men and women. They are early trained to habits of industry, with the understanding that it is their duty to work for their living as far as possible. Most of them will probably become ordinary working men, but a few of the brightest, we hope, may some time become preachers of the Gospel. They are neat, contented, happy children, and are often held up as models by the neighbors for their own children.

"They are allowed only two hours a day for their studies, but they have made such good progress that they are not far behind children of their own ages in the public schools. The sale of brushes, which are manufactured at the Orphanage, as yet barely pays the expense of the work department, but in time we sincerely hope to sell the brushes in large quantities, which will enable us to enlarge the work, and make it in part self-supporting. If friends would buy their yearly supply of brushes from the Orphanage, their help would be highly appreciated. Brushes are sold in large quantities at wholesale prices, and shipped, free of expense, to any missionary society in the United States that may care to sell them for their own benefit. They are sent to any part of Japan free of postage. Kindly send orders to Rev. T. C. Winn, Kanazawa, Kaga, Japan."*

* Mrs. T. C. Winn.

CHILDREN'S HOME AT KOBE.

There is at Kobe an institution that may be described as something between an orphanage and a "ragged school." This is a home where the children of the very poor are taken care of while their mothers are at work. The idea was suggested to Rev. R. E. MacAlpine by the "nursery" at the Chicago Exposition. The Home was opened in January, 1895, and the attendance was limited that year to twelve. This year the limit was advanced to twenty, although there have not always been so many children, for various reasons.

The expenses have been entirely met by gifts from the missionaries and the Kobe foreign community. They average about 25 yen a month. The children are daily taught Scripture verses, hymns, Bible stories, etc., to say nothing of practical instruction by prayer before meals, checking their fighting and quarrelling etc. Occasionally also the parents and neighbors are invited in for a night meeting and hear the direct preaching of the Gospel. It is almost too early to expect results yet. The indirect results are excellent, in gaining the good opinion of the lower classes. They are all deeply grateful for the help.*

THE HOKKAI ORPHAN ASYLUM.

"The Rev. Takatarō Hayashi, head of the Hokkai Orphan Asylum, is a graduate of the Theological Department of the Meiji Gakuin. In the autumn of 1887 he removed to Morioka to assist in the work of that newly opened station, and remained there for over a year, but on account of ill health, following an attack of Typhoid fever while still in the seminary, he went to work for the summer months in connection with the church of Mombetsu, a town on the northern shore of Volcano Bay, in the Hokkaido. He was so well liked that he received a call to become the pastor of this church, and, accepting it, began regular work there in 1889. It was while pastor at Mombetsu that he conceived

* Rev. R. E. MacAlpine.

the idea of founding an orphan asylum on somewhat different lines from those of the asylums established in other parts of Japan."

"As is well known, the government of Japan offers to prospective settlers in the Hokkaido exceptional inducements, in the way of grants of land on exceedingly easy terms. In view of this fact, Mr. Hayashi and the members of the Mombetsu church determined to make application for a certain tract, about 1350 acres in extent, through the cultivation or renting of which they hoped to establish and carry on an orphan asylum which should at an early date become independent of all aid from outside sources.

"Since the rent of new land can for a time be little or nothing, they planned to undertake at the outset the support of only a few orphans, receiving more as rapidly as funds should increase, so that when the whole number of colonist farmers, one hundred and sixty households, as estimated, were entered, and all the land brought under cultivation, the institution would be made entirely self-supporting. Besides ordinary farming, the children were to be taught the process of silk culture, and the raising of horses, cattle, and goats; and lately Mr. Hayashi has included in his plans the cultivation of flax, a comparatively new industry, for which the soil thereabouts is especially favorable. There is much valuable timber on the land, and the proceeds from this have enabled the institution barely to make the ends meet. There has been as yet no other considerable source of income."

"There are now eighteen orphans under Mr. Hayashi's care, together with five other children, placed there by their relatives, to learn the business of farming. There are seven teachers employed; and seventeen families of farmers, consisting of about sixty persons have taken up portions of the land, so that, counting in his own family also, there are altogether ninety person, for whom Mr. Hayashi has to provide. He undertakes to supply to farmers, rice and *miso* (a Japanese condiment) for two years from the time they come to him, a large initial outlay, which, however, must be paid back in produce at market rates within four years. At the expiration of this period, rent paying begins."

"Twelve and a quarter acres are assigned to each family,

but one fifth of this may be used rent free as long as the original occupants remain upon it. The title to the land, however, is to be retained indefinitely for the institution. Of the above mentioned 1350 acres, about 120 are already under cultivation, and of this area, 30 acres are for the immediate use of the asylum. The price of the whole is \$ 1650 (silver), at the rate of one mill per tsubo (thirty-six square feet). This whole sum must be paid within eight years of the time that the provisional charter was granted, which was in 1894, but forty dollars are payable now on account of the ground on which the house has been placed.*

THE SEISMIC WAVE OF JUNE 15TH, 1896.

“One of the greatest calamities that has visited this country in many years occurred on the night of the fifteenth of June at about half past eight o'clock, when the north-east coast of Japan for a distance of some 250 miles was overwhelmed by a tidal wave, which in a few minutes swept away 22,000 persons with their houses and property. This coast line lies within the prefectures of Aomori, Iwate and Miyagi, but the destruction was much the most severe in Iwate, the loss of life being for Aomori, 326, Miyagi 3,346, and Iwate 18,500, in all 22,162, which exceeds the number of those who perished in the great earthquake of 1891 and those who died in the war with China taken together.

“In Iwate Prefecture out of a population of 108,343 living in the coast towns about one-sixth were destroyed, of which number the proportion of women to men was as 10 to 8, while more than one-fourth of the school children perished.”

“The coast is rocky and precipitous, there being a range of mountains parallel to the sea with spurs running out into it like the fingers of a hand, so that the towns and villages were built on the narrow beaches under the cliffs or in the little valleys between the spur-like hills. This formation of the coast accounts in large measure for the great havoc wrought, for there were few places where the power of the wave could be dissipated by expansion; whereas on the contrary the mass of water piled up higher and higher

* Rev. E. R. Miller.

as it rushed up the narrowing valleys, and the ebb carried everything out to sea.' For the same reason the number of dwellings destroyed was proportionately great. In Iwate alone there were carried away or broken in pieces 5,600, out of a possible 12,000, not reckoning those which were partially wrecked or only flooded."

"The damage to cultivated land was comparatively slight most of the farms lying back of the hills where the wave could not reach them. It must be remembered, however, that nearly all of the population were fishermen, and the wave which destroyed so many lives and houses destroyed also nets and boats, the means of livelihood for the survivors. Of over seven thousand boats not quite one-fourth remained, and only 128 boat-carpenters were left on the whole coast, while the number of nets of all kinds lost was 33,600, and the number of salt-works, fish-oil and fish-drying establishments destroyed wholly or in part was 293. The money value of the boats and fishing gear lost would amount to over \$342,300 in gold."

"The appearance presented by the ruined villages after the calamity, as seen from the hills, was most singular, there being a strange brown color over everything, produced by the unpainted house timbers and boards scattered on the beaches and floating in the sea, and by the burnt and withered trees and grasses where the sea water had covered them. In some places the houses lay piled in shapeless masses under the edges of the cliffs or else were scattered in broken pieces over the fields, while in others, because of the configuration of the land, all the debris had been carried out to sea and the sites of the villages swept clean."

"The towns and larger villages were built mostly on higher ground and so largely escaped destruction; but this was not the case with Kamaishi, the largest town on the coast, where the houses were crowded on a narrow beach, there being but two high points of ground. Here the destruction was enormous, out of a population of over seven thousand nearly four thousand perishing."

"The deaths in many places were sudden and awful, heads and limbs being torn off and bodies rent asunder. The escapes too were many and marvelous. The mayor of Kamaishi for example had been invited to spend a social evening with a friend, it being the night of the festival of the

fifth month (old style,); but he declined on the plea of business, though afterwards on receiving an urgent summons by special messenger he consented to go. While he and two other gentlemen were sitting in an up-stairs room enjoying themselves they heard the cry of fire. As mayor his first thought was to learn as quickly as possible where the conflagration was, and for this purpose he ran out of the house by a back way to reach the high ground overlooking the town. On turning he saw a black mass rushing towards him, and then before his very eyes, the house of the friend he had just left was crushed under the seething waters. The chief of police, who was but a few steps behind him, having stopped to pick up his tobacco-pouch was caught beneath a falling roof and a wall and barely escaped with his life after having been under water and receiving severe wounds. The friend, in whose house they were entertained, ran towards the front street and was overwhelmed and his body was not recovered for many days."

"In the same town a police officer was swept out into the bay by the wave which wrecked the house he was in at the time, and climbing on to a floating roof he was carried over to the opposite shore where he landed in safety."

"A little girl was found on the third day under a fallen house crouching beneath a heavy beam which kept her confined between two pieces of furniture. She was unhurt, but speechless from fright and hunger."

"The little village of Tōni, of 350 houses and 2,500 inhabitants, was completely swept away, one little temple, standing about fifty feet above the village, alone remaining. Here the old man, who told the pitiful story of the destruction of his family and friends, had gone to play a game of checkers with the village priest, and on hearing the noise of the houses ground together beneath the wave, threw open the doors only to see the water lapping the stones before the temple entrance. It was not long before cries of distress caused the few inmates of the temple to hurry out into the rain and darkness to help the sufferers, and after searching for some time in vain a woman and child were found climbing up the hill at the back. They had been swept out into the bay and then back again around the little promontory on which the temple was built. Next morning a little baby was found at one

end of the village washed up amongst the trees, uninjured but with neither parents nor home."

"In one town where a great number of houses were destroyed the loss of life was comparatively small owing in large measure to a singular incident. The school teachers were giving a magic-lantern entertainment in the school-house which was on high ground, and to it not only the children went but the aunties and grand-parents also, some having accompanied the children and some going afterwards to carry umbrellas, since a storm had come up in the meantime. Owing to this fact the able-bodied people who had remained at home were free to run to the hill at the first alarm without being embarrassed in their flight by the presence of either the very aged or the very young. And yet, sad to relate, many here, as in other places, lost their lives from stopping to carry away their gold and silver, with which they had filled sleeves and bundles and even their hands."

"In one place a man reported to be the richest in the whole district was reduced to beggary, and had to be clothed in rags and to receive his supplies of food along with the poorest. He would not trust his money to banks, but had hoarded it in his storehouses in vaults which he had built there for the purpose. But his family, home, storehouses—all that he had was swept away, and even his vaults were broken open and the coin washed out into the deep. Several days later when some of the gold was found embedded in the mud which had filled the moat surrounding his house, the foolish man went nearly mad for joy."

"The village of Tarō afforded another illustration of signal destruction. It was blotted out, swept clean away into the sea, not a stick of timber or growing thing remaining. Even a row of great pine trees, which had been standing for hundreds of years, was destroyed, some of them being torn up by the roots and others twisted off close to the ground. Of the 673 houses but three were left, and these were partly flooded, although standing on comparatively high ground; and of the 3,700 inhabitants more than one half perished, the comparatively large number of survivors being accounted for by the fact that many were absent at the time in the Hokkaidō, where they had gone to assist in the herring fishery. The principal family in this village, of which there were two branches,

and which had stood at the head and front of all the industries and prosperity of the place, was wiped out completely with the exception of two brothers, who happened to be away from home at the time the wave came. Twenty-four members of their immediate family and near relatives perished.

“It is true that the present distress of the people is much less serious than was that of the survivors of the great earthquake at Nagoya in 1891, but it is also true that unless boats and nets can be provided for them before winter sets in there will be an immense amount of suffering.”

“Immediately after the disaster some of the towns were in great straits for provisions, since the wave which brought the destruction cut off at the same time their connection with the outside world. The first news to reach Morioka, the capital of the prefecture of Iwate, was not received there till the next day at one o'clock, thirteen hours after the calamity occurred, and it came then only in consequence of the energy of the telegraph operator in Kamaishi, who had found an old instrument and setting it up at a place about a mile from the town tapped the wire running to Morioka, which is two days journey from the coast. From Miyagi Prefecture the intelligence was received much sooner on account of the better communications which obtained.”

“The first anxiety of the authorities was to forward immediate supplies of food to the afflicted districts; and this was done by sending shiploads of rice to points along the coast whence the grain could be distributed to the different villages. The next need was a supply of doctors, nurses and medicines for the wounded, for there were but few doctors remaining in the region and no medicines at all. Doctors and medical supplies were sent from the Second Army Corps in Sendai and from the Red Cross Society; and it was not long before branch hospitals were scattered all along the coast, in the temples, school-houses, or other buildings that had been left standing. To these the wounded were gathered as quickly as possible, since there was neither time nor a sufficient number of doctors for house to house visiting. Those whose wounds would permit of it came daily for treatment, while the severely wounded occupied improvised beds in these temporary hospitals.”

“Another immediate necessity of the people was clothing, and this was soon supplied by gifts from different

parts of the country of cotton cloth, second-hand garments, and other articles. But on account of the inaccessibility of the coast from the interior there was great difficulty in obtaining transportation for any of these things, until the Japan Mail Steamship Company set apart some of its smaller vessels to run up and down the coast, and call at the principal towns and carry free all freight intended for distribution among the sufferers."

"At first there was a dearth of workmen to remove the debris and find and bury the dead. Decomposition having set in, the coolies refused the task and many left daily, though offered high wages to stay. The people were generally opposed to the burning of the bodies of their friends, which were therefore left for identification and burial; but later absolute necessity became the law and large bonfires were made on the edge of the water and the bodies thrown on the pyres as soon as found."

"The only foreigner who lost his life in the disaster was the Rev. Henri Rispal of the French Roman Catholic Mission. He had barely reached the hotel at Kamaishi from an evangelistic tour along the coast when the wave broke over the doomed town and swept the house away. The native evangelist who was with him and some of the other guests of the hotel managed to escape, but M. Rispal when last seen was swimming in the water and his body has never been recovered."

"The people of the coast are very ignorant, not more than one in a hundred being able to read. They are consequently conservative and superstitious to a great degree, and it was sometimes with the greatest difficulty that the doctors could induce the patients to take proper nourishment. The people of one village almost stampeded because the sick amongst them were asked to eat eggs and to take condensed milk. They even broke the earthen vessels in which the eggs were cooked, considering them defiled. Canned meats were of course out of the question in such places. The people living in the towns were more enlightened, and yet although they would take the food which was given them, it was evidently not enjoyed."

"Contributions for the relief of the sufferers have been very general. The first money received at the Iwate Prefectural Office came from the prefecture of Gifu, which had

suffered so severely in the great earthquake of 1891 and had itself received such generous help from outside sources. Their Imperial Majesties have given 13,000 yen, and money has been sent by all classes of society, the poor gladly adding their mites. The leading newspapers of the empire have opened subscription lists, and various societies and associations, political parties and religious bodies have sent money or goods. Many a delegation also has gone to see what was most needed or to make distribution of the funds raised."

"Foreigners have contributed generously through their different committees, some sending money directly to the Prefectural offices of the devastated districts, some having it distributed under their own personal supervision, and some sending through the committees of the native churches. The subscriptions made through the "Japan Herald" amounted to over \$3,000* and were sent to the governor of Iwate Prefecture; those collected by the "Kōbe Chronicle," including also what was raised in the foreign community in Shanghai, were sent through a gentleman of the Kobe committee, who came to Morioka to see about the distribution of the fund. Most of the foreigners in Yokohama and Tōkyō, including some others, appointed a committee of three to visit the devastated districts and personally supervise the dispensing of their funds. This committee went over the whole and after careful examination determined upon the plan of disbursements noted below. The amount handled by the committee was as follows:—

From the "Japan Mail"	\$ 4,293.12
„ „ "Japan Gazette"	815.00
„ „ "In His Name"	9.00
	<hr/>
	\$ 5,027.12

And the disbursements were for the following articles:—

16 Cases of Milk	\$ 160.00
5 Piculs of Hemp	88.73
150 Sets of Thick Quilts	524.85
Freight on above	24.96
For Fishing Boats	4,228.58
	<hr/>
	\$ 5,027.12

* Silver dollars *i.e.* Japanese *yen*.

“It was thought best to buy the milk and hemp in Yokohama and have the quilts made in Sendai. Everything was then taken to Oginohama and from there transhipped to the little steamers which were to run to the different points along the coast. Since the committee could not personally attend to the building or procuring of the needed boats, the money for that purpose was entrusted to the officials of Iwate Prefecture, who undertook to see that it was used in the manner and for the purpose designated by the committee.”

“As soon as the extent of the calamity was known the Japanese pastors and evangelists in Morioka acting in the name of the Christians of Iwate Prefecture sent letters to all the Protestant Churches and Preaching Places throughout the empire asking for contributions toward the relief of the survivors and offering to act as distributing agents in connection with any funds which might be entrusted to them, and to publish receipts and reports in three of the principal Japanese religious newspapers.”

“When a few hundred yen had been received by this committee it was determined that those of their number who could go should proceed to the four most important points on the coast and from them as centres should visit all the hospitals, see the sick, and make distribution among them of the things they had brought. This plan was carried out and met with especial favor.”

“As has been stated, many of the people were found to be grossly ignorant, a few only of the older men and women being able to read and write. It was the custom for one person in each village to do the reading and writing for the rest and also to act as the agent of all in making business arrangements etc. In one place the people mistook the name of the prefecture for that of the former Daimyō, and rolled up the visiting cards of the evangelists and used them as charms, and when told to thank God for the favors received they began to worship the evangelists themselves. But by tact and perseverance a little impression was made, and some who at first refused the gifts showing great aversion to them finely relaxed and came to speak freely of themselves and their affairs.”

“In one of the villages a man who had been rich but was now reduced to penury said that hitherto he had been very niggardly of his money refusing to give to any chari-

table object whatever, but that since this calamity had befallen himself and his neighbors he had been so touched by the generosity showered upon them that if ever again he recovered his wealth he would give liberally to help the distress of others."

"Upon the return of these workers to their posts it was found that the contributions, which had accumulated during their absence, made altogether a sum of over thirteen hundred *yen*. It had also become known that provision was already made for the supply of boats and nets, and thinking that the cold weather when it came would be sure to find the people without proper clothing the committee determined to use the remaining part of the money for the supplying of this need. So after consultation with all the Christian workers in the prefecture they again set out for the coast accompanied by others, and as far as practicable visited all the towns and villages, giving to the sick, poor and destitute the materials they had brought, thereby deepening the impression made by their former visit, and causing the people to see the practical working of Christianity."*

* E. Rothesay Miller.

MINUTES OF THE COUNCIL OF MISSIONS.

Karuizawa, July 22nd, 1896.

The Annual Meeting of the Council of Coöperating Missions was opened in the Union Church, Karuizawa, at 10.30 A. M., July 22nd, 1896.

In the absence of the chairman, Rev. A. Oltmans, Rev. G. F. Verbeck D. D. called the meeting to order, and upon his nomination Rev. J. P. Moore D. D. was elected chairman pro tempore.

Devotional exercises were conducted by Rev. J. W. Moore.

The secretary, Rev. J. B. Porter, being unable to attend, Rev. B. C. Haworth was elected secretary pro tem.

The minutes of the last meeting were read and approved.

A number of visiting missionaries being present, it was *Resolved*, that all missionaries from China, members of the several denominations whose missionaries constitute this Council, and the agents of the American Bible Society in Japan and China, be invited to sit as corresponding members.

The treasurer's report was read and referred to an auditing committee.

Dr. M. N. Wyckoff presented the report of the Committee on Statistics, which was approved and a vote of thanks tendered to Dr. Wyckoff.

The morning session closed with prayer by Rev. B. C. Haworth.

AFTERNOON SESSION, 2 P. M.

Prayer by Rev. H. Loomis. Dr. McCauley reported for the committee appointed to edit the last Annual Report. The report was accepted.

Rev. A. Pieters then read the Annual Report for the current year. After the reading, a vote of thanks was tendered Mr. Pieters for his faithful and excellent work.

The session closed with prayer by Rev. R. B. Grinnan.

SECOND DAY, JULY 23rd.

MORNING SESSION, 9.30 A. M.

The devotional exercises were led by the chairman.

A question having arisen as to the status of women in the Council, a committee, consisting of Revs. E. R. Miller, J. W. Moore, and Dr. M. N. Wyckoff, was appointed to investigate the minutes of past meetings to ascertain whether there be any rule defining the status of the lady members of the various missions in the Council.

After considerable discussion, the Annual Report was adopted and 1000 copies ordered to be printed.

A communication expressing the greetings of the Japan Mission of the Woman's Missionary Society of the Methodist Church of Canada, in session in Karuizawa, was read, and the chairman and secretary of the Council were appointed a committee to reply.

Rev. T. M. McNair reported for the Committee on Christian Literature. This committee was appointed at the annual meeting in July, 1895, for the following purposes :

1. The preparation and publication of Sunday School literature, cooperating with the committee which was appointed by the *Daikwai* (Synod) for this purpose.

2. The preparation and publication of a descriptive catalog of Christian books now published in connection with the Church of Christ in Japan.

3. The preparation of a Constitution and Rules for a permanent committee on publication.

The report on the first of the above items was given verbally, at Mr. MacNair's request, by Rev. E. R. Miller, a member of the committee.

The Council accepted the Catalog of Publications presented by the committee, and authorized the printing of one thousand copies, half of which, 500 copies, are to be left unbound.

The report on the third item is embodied in the following:

RULES FOR THE PUBLICATIONS COMMITTEE.

A.—Name. Publications Committee of the Council of United Missions.

B.—Members. Three, elected annually by the Council.

C.—Duties. 1. To provide for and superintend the publication of the literature of the Coöperating Missions in so far as the individual missions or missionaries composing the Council choose to avail themselves of its instrumentality.

2. To keep accounts, open to inspection by the several missions and missionaries, and to render periodic reports to the same, and an annual report to the Council.

3. To make arrangements with some Japanese agency or agencies for such practical details as the translation, publishing, advertising and sale of the literature in question.

4. To serve as a medium for receiving and communicating information as to what is proposed, what is doing and what is done by the individual missions or missionaries, in the translation or publication of literature.

5. In case of publications on behalf of the Council as a whole, to assess the cost of the same upon the several missions as directed by the Council; and when but a single mission or private individuals are concerned, to act as its or their agents according to instructions given—consistent with the general tenor of Sec. 1., and to receive and render quarterly accounts of sales and stock to the treasurer of the Council or to the mission or individuals concerned, and make transfers of funds in accordance therewith.

*D.—*The committee is not responsible for losses incurred though its agents or otherwise.

The above rules were considered seriatim and adopted

The report of the Committee on Christian Literature was then adopted as a whole.

The morning session was closed with prayer by Dr. M. N. Wyckoff.

SECOND DAY.

AFTERNOON SESSION.

The session was opened with prayer by Rev. Dr. Poppen.

Dr. Wyckoff presented the report of the committee appointed last year to lay before Daikwai the letter of the Boards of Foreign Missions in the United States concerning self support. The report was accepted and the reply of of Daikwai was ordered to be entered upon the minutes. The reply is herein given as follows :

TO THE COMMITTEE OF THE COUNCIL OF COÖPERATING MISSIONS.

Answer to the communication in reference to the recommending of entire self-support (self-support and independence) of the churches.

Having given careful consideration to the purport of your communication, and after consultation, we offer the following answer :—

It is a cause of regret to us as well as to you that there are churches in the Nippon Kirisuto Kyokwai which have not reached the point of self-support, but since it is a matter which our Daikwai has for years past urged (on the churches) we do not think it necessary to specially present the matter at this time. Of course we thoroughly appreciate the spirit of what you have said, and furthermore we will use our endeavors more and more to have the reality of self-support extend to every individual church.

In reference to this we could wish that each mission, too, in extending help to churches, might do so after consultation with the (various) Chukwai* in regard to the means and amount of help to be given. Since we regard this as a most important matter in securing the aim of self-support, we beg to urge it (on your attention).

Further, as to what you say of statistics and such like

* Presbyteries.

matters, we will endeavor to the best of our ability to do what will be for our mutual benefit.

We offer the above from the deliberations of the Daikwai for your consideration.

July 22nd, 1895.

(Signed) YAMAMOTO HIDE TERU.

Sec'y Daikwai of the Church of Christ in Japan.

Rev. J. W. Moore reported to the Council the action taken by the Southern Presbyterian Mission in regard to the rules on self-support suggested by the Conference of Secretaries in New York.

Rev. T. M. MacNair reported the action of the Eastern Japan Mission of the Northern Presbyterian Church on the same subject.

In order to secure data for the better consideration of the matter of self-support it was

Resolved, that a committee of two be elected by ballot, upon nomination, to collect statistics according to the blanks furnished by the Secretaries Conference, and report to the next meeting of the Council. It was further

Resolved, that a committee of five, of which the above committee on statistics shall be members, be appointed to collect information on the blanks and reports used and the methods of self-support followed, by the various missions in Japan, to report at the next meeting of the Council. And it was also

Resolved, that the Council recommends to the various cooperating missions the rules received from the Boards and the committee in America, *for tentative adoption*, and that they have them translated and distributed among the Christians.

It was *Resolved*, that the missionaries in connection with the Council be requested to so arrange their schedules of salaries as to do away with the distinction between ordained and unordained native evangelists.

The session closed with prayer by Rev. G. W. Van Horn.

THIRD DAY, JULY 24th.

MORNING SESSION, 9 A. M.

The session was opened with devotional exercises, consisting of a hymn, and a prayer by Rev. DeMcGregor of Amoy, China.

The following resolution was laid on the table :

“ *Whereas*, the Synod’s Committee could more effectually urge self-support upon the weaker churches and unorganized bodies of believers connected with the Nihon Kirisuto Kyokwai (Church of Christ in Japan); and

Whereas, such persuasion would come much more naturally from their own church than from the missions, and

Whereas the undertaking the care of such churches and unorganized bands of believers would in a very short time increase the number of self-supporting churches and leave the various missions free to spend their strength upon the neglected places, Be it

Resolved.—1. That this Council earnestly requests the Synod’s Home Mission Committee to undertake the care of all churches and unorganized bands of believers having a membership of seventy or more, and give what aid they deem best.

2. That the missions connected with this Council be requested to take steps for such transfers as soon as possible.”

The report of the committee appointed to examine the records concerning the status of women in the Council was presented by Mr. Miller. The report was received and adopted, and was as follows :

“ Your committee appointed to examine the minutes of the Council and report as to the status of the ladies of the missions included in this Council and also as to whether the ladies of the Woman’s Union Missionary Society in Japan are full members of this body would respectfully report as follows :

“ The first action of the Council with reference to the ladies was taken at the meeting held Dec. 4th, 1885, and was as follows :

“ ‘ Resolved, that the ladies be asked to attend the annual meeting.’

“ At a meeting held Jan. 20th, 1886, Mr. MacNair read a

paper on the work of the ladies connected with the different missions. After the reading of the paper the following action was taken :

“ ‘ In recognition of the services of the ladies of the Ladies Union Mission of Yokohama to the Union Church, it was, *Resolved*, that the ladies of the American Mission Home be requested to present their statistics to be entered in the Annual Report.’

“ In reference to the Council having power to reorganize itself, the following three quotations are pertinent :

“ May 9th 1887. ‘ On motion of Mr. Demarest the following plan for the reorganization of the Council was adopted ’ &c.

“ At this time the Tokyo and Yokohama missionaries were made an executive committee of the whole Council to conduct work in the interim of the Annual Meetings.

“ January, 6th 1890. ‘ The committee appointed to report on the reorganization of the Council submitted the following which was adopted :

“ ‘ 1.

“ ‘ 2. Every mission shall send to the Council one minister or layman. Missions composed of more than five male members shall send two ministers or laymen. All male members of the several missions shall be corresponding members of the Council.’

“ January 4th 1894. ‘ Rev. J. M. McCauley made a statement to the effect that the Presbyterian Mission of East Japan had communicated with the several missions connected with the Council in reference to discontinuing the plan of sending delegates to the Council meetings in order to secure the attendance of all the members of the missions, as far as possible, at all the regular meetings, with the result that all the missions, except two, voted to return to the original plan, according to which all male members of the missions are members of the Council.

“ ‘ Accordingly it was resolved that henceforth the Council be a general and not a delegated body.’

“ From the foregoing extracts from the minutes of the Council it is seen that this Council has changed its organization three times at its own instance, twice without having the question referred to the missions composing the Council, and although once such a change of organization was

referred to the different missions, this reference was made by the Eastern Japan Mission of the Pres.-Church and not by the Council itself, the change being determined by the vote of the Council even then. As far as the minutes show, there has never been a matter sent down by the Council to the missions for their decision, but everything has been decided by the Council at its own instance.

“Since therefore this Council has the power, and has exercised this power, to change its organization to suit its pleasure or convenience and to decide who are and who are not to vote, your Com. recommend that the right to vote on all matters brought up at its meetings be given to the ladies of all missions which compose this Council.”

Concerning the Woman's Union Mission, the Council adopted the following :

In view of there being no definite recognition in the minutes of this Council of the Woman's Union Mission of America as an integral part of the Council, be it

Resolved, that this Mission be formally invited to become a constituent part of this Council of Missions Coöperating with the Church of Christ in Japan, and that upon receipt of their acceptance of this invitation, the Secretary be empowered to enroll that mission as a corporate part of this Council.

The report of the Auditing Committee was presented and adopted.

The following translation of a letter from the Kyūshū Fukuin Dōmei Kwai (Kyūshū Gospel Alliance) addressed to the foreign missions of several of the denominations in Japan, was read :

“A Memorial Concerning the Matter of Establishing Christian Common Schools in the New Territory of Formosa.

“When the rupture occurred between Japan and China and we were plunged into the horrors of war in the 27th and 28th years of Meiji, our countrymen, several myriads of them, were exposed to malaria and poisonous vapors, and those who fell in battle and those who succumbed to pestilence were counted by the ten thousands. Millions of treasure were also expended.

Although war is not a teacher of civilization, the war between Japan and China was a necessity on the part of

Japan in order to maintain her rights and to preserve perpetually the peace of the Orient. This fact is well established in the public sentiment of the world, and it is therefore unnecessary to dwell upon it here. Happily China, having come to understand the situation, secured peace by the treaty of Bakan. As you well know, one of the conditions of peace was the cession of Formosa.

“ Formosa has not yet come to enjoy the blessings of civilization. Its people are still sunk in barbarism, resting contentedly in the most pitiable manner of life, frightfully polluting the bounteous gifts of Heaven. Therefore this new territory is not only at present of no profit to Japan, but on the contrary has greatly increased her responsibilities and her burdens. Our people must be their leaders and instructors, guiding them into the beautiful region of civilization, enabling them to attain to tranquility and happiness. This we look upon as the supreme duty of the hour. Our government has sent troops for the suppression of uprisings, and, by sending educators, will greatly promote the educational interests of that region. In this we can not do otherwise than to rejoice greatly. But we cannot rest satisfied with this; for education is not the exhaustive discussion of insignificant matters, but is, we believe, the nourishing of the moral nature by means of the loftiest ideals of human life, the building of perfect character by instructing the heart and the intellect. If this principle is not followed in the education of the uncivilized Formosans, misfortune and calamity will be handed down to future generations. Ah! Is not the best, the noblest education that which is founded on Christian principles? As often as we think of the principles of education of the present time, we are compelled to recall to mind what you have done for Japanese education during the past few decades. In the education of the intellect [this term in the original includes the disposition, will, motive, the whole moral nature. B. C. H.] you are very strong. That moral training if not based on living examples of piety and philanthropy is worthless, goes without saying. You have shown yourselves strong in bringing the whole nation to understand this. Notably in insisting on female education, taking the lead in founding schools for women in scores of places both in town and country, the merit and success of

your work is conspicuously manifest. It is by no means our intention to flatter you or to purchase your good will by saying this; for your meritorious work is an indisputable fact in the educational history of the Meiji era.

The fact that you left your native mountains, separated from your kindred and friends, crossed the wide ocean to this our country with its different climate, customs, and language, endured a great number of inconveniences and much ill-health, using up your strength, wearing out your lives during these several decades past in evangelistic and educational work, is something for which we Christian believers can not cease to be grateful. None but feelings of profoundest gratitude and kindness burn in our breasts toward you, our benevolent, large hearted brothers and sisters of England and America.

This being the case [you having already done so much for Japan. B. C. H.] we feel diffident about asking for your continued labors, especially when we come to the matter of asking you to go to Formosa and engage in educational work in that uncivilized land. But when we consider the weakness of the Christian Church in Japan, especially from a financial point of view, we realize that it is utterly impossible for us to undertake this work alone. We are compelled to appeal to the magnanimity of our English and American brothers and sisters. Although we fully realize the obligation and duty of establishing Christian common schools in Formosa, it is out of the question, at the present time, and in our present circumstances, for us by the exertion of our own unaided strength, to undertake this heavy responsibility. And so we venture to hope that you will take the lead and, for the second time, in that land (as you have done in this) be the first to put forth effort (in this work). If you who are conversant with the language and the affairs of our country will go first and establish common schools in one or two places, Christian young men of Japan, in large and increasing numbers, heartily seconding your enterprise, will boldly join you in prosecuting the work of education in our new territory.

We understand that there are already not a few Christians in Formosa. By assembling these, inviting others, and, by means of both the English and Japanese languages, converting, instructing, and guiding the natives in the mind of

Christ and the new wisdom of civilization, you will produce multitudes of promising, capable youth, just as, in Japan, men of great capability have been brought out since your coming to the country; for your meritorious work is becoming more and more manifest in the history of our country's civilization. And more than this, we shall see the foundations of the Christian religion more firmly established in Japan.

At the sixth meeting of the Kyūshū Fukuin Dōmeikwai (Gospel Alliance of Kyūshū) recently held in Yanagawa in Chikugo, this matter was discussed and the final decision, after much discussion, was reached, to memorialize the missions of the several denominations, praying them to undertake this work.

The undersigned, your humble servants, were appointed a committee for this purpose. We hereby present this memorial, praying that you will overlook its literary imperfections and receive with favor our petition.

Respectfully Submitted

Inuzuka Yoshinobuof the Saga Sei Ko Kwai (Epis).
 Nakayama Chujoof the Kumamoto Methodist.
 Kawakatsu Tetsuyaof the Kokura Baptist.
 Kitakawa Saitaof the Kumamoto Presbyterian.
 Koike Kesao.....of the Saga Lutheran.
 Takahashi Washizoof the Yanagawa Cong'l.

May, 1896.

With reference to the above, the following action was taken :

Resolved, that in consideration of the request of the Kyūshū Fukuin Dōmei Kwai that steps be taken by the missions in Japan to begin educational work in Formosa, the secretary of the Council be instructed to open correspondence with the missions now operating in that country, with a view to ascertaining whether such action be desirable.

Resolved, that the secre ary communicate to the Kyūshū Fukuin Dōmei Kwai the fact that such correspondence is entered upon, and also any information he may thereby gather.

At this juncture the chairman, Dr. Moore, being obliged to withdraw, presented his resignation, which the Council accepted, with a vote of thanks to Dr. Moore for his efficient services as chairman.

Rev. R. B. Grinnan was then elected to the chair.

The following with regard to *Sabbath Observance* was adopted :

“ In view of the present lax method of Sabbath observance prevalent throughout the Church and in order to aid in its correction, be it

Resolved, that the missions and missionaries composing this Council be recommended to make it imperative with all Japanese Christians financially connected with them, especially those who are engaged in Christian work, to keep the Sabbath, at least to the extent of doing no buying or selling on that day.”

Also the following, concerning native helpers :

“ Inasmuch as the native evangelists and other workers are too readily enticed to change their fields of labor, and inasmuch as the individual missionaries in obtaining workers frequently secure such workers without sufficient knowledge either of the fitness of the workers themselves or the effect that might be produced in the field whence one is withdrawn, be it

Recommended.

“ 1. That no missionary enter into negotiations for procuring any evangelist or other worker who is working with one of the cooperating missions; until he first ascertain that the missionary whose work may be affected is willing to let such worker go.

“ 2. If the evangelist, or other worker, insists upon giving up his work with a view to going to some other field, be it recommended that the missionary who desires to procure his services, offer him no material inducement in the form of an increase of salary, unless with the consent of the party concerned, and that he obtain directly from the missionary by whom the evangelist or other worker was last employed, information concerning the character and fitness of the worker.

“ 3. Be it recommended further that no member of the cooperating missions take any steps or offer any inducements to procure the services of an evangelist or other worker who is supported by his own people, so long as such relation obtains.”

Also the following concerning transfers of workers :

“ In view of the financial connection held by the missions with evangelists stationed over weak churches and preaching places, which connection tends virtually to give these

individuals somewhat of a feeling of independence of the people among and for whom they are laboring, and to militate to that extent against their usefulness, by producing friction, and the early transfers to other fields ;

Resolved, that the following rule be recommended for adoption by the several missions composing the Council, viz.,

“That should an evangelist be transferred before the expiration of three years of service in one place, he shall be required to meet one half or one fourth of the expense attending it, according as the change is made before or after half this time has elapsed.”

The chairman and secretary of the Council were appointed a committee on resolutions, to stand over till the next meeting of the Council, and in the meantime prepare a program of business for the next meeting.

A committee was appointed to arrange in a convenient form for reference, the various acts, rules, and decisions of the Council now in force, as they may appear on the records, which form the Constitution and Rules of this Council. (See page 74 for the *personnel* of this committee).

The session closed with prayer by Rev. E. R. Miller.

THIRD DAY.

AFTERNOON SESSION.

The session was opened with prayer by Rev. J. W. Moore.

In view of the fact that many of the members were obliged to withdraw, and of the impossibility of such a discussion as the importance of the question called for, the following resolution was laid on the table.

“Whereas, many young men, not sufficiently grounded in the truths of the Gospel and of the duties of a messenger of salvation, often desire to enter the seminary with an apparently earnest desire to preach Christ, and

Whereas, the men needed in the work of this land are men of deep piety, strong faith, and ripe experience, and

Whereas, it is often well nigh impossible to tell upon short acquaintance who are and who are not fitted for this high office, be it

Resolved, that missions controlling Theological Seminaries

are requested to make the following requirements of all candidates seeking support :

1. Every candidate shall bring written testimonials from the session and pastor of his church and from the missionary or missionaries on the field from which he comes.
2. He shall have been a Christian for at least four years.
3. He shall have been a worker for at least three years.
4. He shall have been a worker in close coöperation with a missionary for at least one year."

The election of officers and standing committees for the ensuing year resulted as follows :

Writer of next Annual Report, Rev. S. R. Hope.

Standing Com. on Statistics, Rev. J. P. Moore, D. D. and Prof. M. N. Wyckoff, D. Sc.

Com. on Self-support, M. N. Wyckoff, D. Sc., Revs. J. P. Moore, D.D. G.W. Fulton, G.W. Van Horn and S.S. Snyder.

Com. on Constitution and Rules, Revs. B. C. Haworth and E. R. Miller.

Com. on Publication, Revs. G. F. Verbeck, D. D., T. M. MacNair and E. R. Miller.

Chairman, Rev. R. B. Grinnan.

Secretary, Rev. B. C. Haworth.

On motion it was

Resolved that the next meeting of the Council be held in Karuizawa during the summer of 1897 at the call of the chairman.

The following was also adopted :

"Whereas, information has been presented to the Council that plans are being made for Mr. Robert E. Speer, Sec'y of the Board of Foreign Missions of the Pres. Ch. of the U. S., to visit Japan during the summer of 1897,

Resolved, first, that the Council has received this information with great pleasure, judging such visits from officials of the Boards to be of the highest value to the work ;

second, that the Council hereby expresses its earnest hope that such arrangements may be made as will secure the presence of Mr. Speer at its next session ; and

third, that the secretary be instructed to enter into correspondence with Mr. Speer to this end."

The Committee on Resolutions was instructed to arrange for the devotional exercises, an opening sermon, and the celebration of the Lord's Supper, at the next annual meeting.

On motion it was
Resolved, that Rev. H. Loomis be requested to coöperate with the Statistical Committee. After prayer by Rev. W. Y. Jones, the singing of the Long Metre Doxology and the benediction, the Council adjourned until Tues., July 28th, at 10 A. M.

FOURTH DAY, JULY 28th, 10 a. m.

The session was opened with prayer by Rev. G. W. Fulton.

A resolution was passed authorizing the Publications Committee to go to whatever expense may be necessary in the exercise of its functions.

The minutes were then read and adopted. After prayer by Rev. E. R. Miller, the Council adjourned.

B. C. HAWORTH, SECRETARY.





